

**Preface:** These notes are providing free of charge for the ministry of the Word of God. All Old Testament quotes are from AV. All New Testament quotes are from GUV. GUV is Grammar Uses Version by Gary Gallant. This translation was from 30 years of dedication. The source of this translation is from BYZ (Majority Text). A better understanding of the typing skills to highlight the grammar nuances: the underline is to show the main thought of the writer. The **bold** is to show the first word in the sentence for emphasis. The *italics* are to show word or words that are not in the Greek text but added for better reading. The word or words in (bracket) are prepositions in the Greek text. The designation of God, Christ or the Holy Spirit, the pronouns will be capitalized. Since Greek is a participle loving language, this translation will give only one use, but in the notes, other translations are mentioned to supply other possible uses. In the notes, the word or words of study are in **bold**. For the sake of ease with English readers, the notes use the past tense, but in the Greek it is referred to the Aorist tense.

**Nouns and adjectives:** nominatives are subjects of the verbs; **genitives** are possessions of other nouns; **datives** are indirect objects of the verb; and **accusatives** are direct objects. This is **normal** interpretations with these, but there are exceptions as in all other languages.

#### **Second person personal pronoun:**

| <b>You (σέ, se)</b> | <b>Singular</b> | <b>Plural</b> |
|---------------------|-----------------|---------------|
| Subject             | thou            | ye            |
| Possession          | thy             | your          |
| Direct Object       | thee            | you           |

#### **Verbs:**

The Greek grammar does have six tenses: Present (is doing); Imperfect (was doing); Aorist which in the notes: Past (did); Perfect (have done); Pluperfect (have had done); and Future (will do).

There are six modes: Indicative (normal); Participle (present: doing; aorist: having done; there is also future and perfect); Infinitive (present: to be doing; aorist: to have done); Imperative (present: keep doing or stop doing; aorist: (do or do not); Subjunctive (present: might be doing; aorist: may do); Optative (may do with wishful thinking).

There are three voices: Active, Middle and Passive.

**Since Greek is a participle loving language, it is good to understand the syntax of the uses. Check out the chart for the participles and infinitives below:**

### **PARTICIPLES**

|                              |                                                                                                              |                                                                    |                                                                                                           |
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| <b>Time</b>                  | Indicates that something was happening before, during, or after the action of the main verb. Answers 'When?' | <b>while:</b><br>present tense, or<br><b>after:</b><br>aorist/past | Pres: Mark 2:14 'while passing by, he saw Levi'<br>Aor: Matt. 4:2 'after he fasted, ... he became hungry' |
| <b>Means</b><br>(Instrument) | Indicates the means by which the action of the main verb is                                                  | 'by means of'                                                      | Pres: Acts 9:22 'Paul confounded ... by proving [Jesus] was the Christ'                                   |

|                        |                                                                                                                                                                                              |                                               |                                                                                                                                                      |
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|                        | <p>accomplished.<br/>(Defines, explains, or makes more explicit the action of the main verb.)</p> <p>Answers 'How?'</p>                                                                      |                                               | <p>Aor: 1 Pet 5:6-7<br/>'humble yourselves...by casting...your cares'</p>                                                                            |
| <b>Manner</b>          |                                                                                                                                                                                              | <b>'by'</b>                                   |                                                                                                                                                      |
| <b>Condition</b>       | <p>Implies a condition on which the fulfillment of the idea indicated by the main verb depends.</p> <p>Roughly equivalent to 3rd class conditional.</p>                                      | <b>'if'</b>                                   | <p>Pres: Matt 21:22 'ask in prayer... if you believe, you will receive'</p> <p>Aor: Luke 9:25 'what profit... if he should gain the whole world'</p> |
| <b>Purpose (Telic)</b> | <p>Indicates the purpose of action of finite verb.</p> <p>(Emphasizes intention or design of main verb.) Simple '-ing' translation misses the meaning.</p> <p>Answers 'For what reason?'</p> | <b>'in order to' or 'with the purpose of'</b> | <p>Fut: Matt 27:49 'Let us see whether Elijah will come in order to save him'</p> <p>Pres: Luke 10:25 'a lawyer stood up in order to test him'</p>   |
| <b>Result</b>          | <p>Indicates the actual outcome or result of the action of the main verb, either by simultaneous implication or by subsequent real result.</p>                                               | <b>'with the result of'</b>                   | <p>John 5:18 'with the result of making himself equal with God' - implication</p> <p>Eph 2:15 'with the result of making peace' - real</p>           |

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| <b>Cause</b>                                                                             | Indicates the 'cause', 'reason', or 'ground' of the action of the finite verb. Answers 'Why?'                                                                                | <b>'because'</b>                                                                                                             | John 4:6<br>'because Jesus was wearied ... was sitting'                                                                                                                   |
| <b>Concession</b>                                                                        | Implies that the state or action of the main verb is true in spite of the state or action of the participle.                                                                 | <b>'although'</b>                                                                                                            | 1 Pet 1:8<br>'although you have not seen him, you love him'<br>Eph 2:1<br>'although you were dead'<br>Rom 1:21<br>'although they knew God, they did not honor him as God' |
| <b>Attendant Circumstance</b><br>(Some books may classify as Circumstantial Participle') | Communicates an action that is coordinate with the action of the finite verb. The participial action must happen before the main verbal action and is closely related to it. | Translated as a finite verb, connected to main verb with <b>'and'</b> . It derives its mood semantically from the main verb. | Matt. 2:13, 14<br>'Rise and take the child'<br>Matt. 9:13 'Go and learn'<br>Luke 5:11 'they left everything and followed him'                                             |
| <b>Periphrastic Participle</b>                                                           | An anarthrous participle used with a verb of <b>being</b> to form a finite verbal idea. A roundabout way of saying what could be expressed by a single finite verb.          | Completes the thought of another verb.                                                                                       | Colossians 1:6<br>'it is bearing fruit'<br>Matt. 7:29 'he was teaching them'                                                                                              |

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| <b>Indirect Discourse</b>                               | Indirect discourse; reporting what someone said (or perceived) by changing the words of the original into the words of the reporter, or for grammatical inclusion into a larger clause. | A verb of saying (or sometimes thinking) can be used with a participle with basically the same meaning.                                                                                                                                      | Acts 7:12 'Jacob heard <b>that</b> there was grain in Egypt'<br>2 John 7 'confessing <b>that</b> Jesus Christ has come in the flesh'               |
| <b>Adjectival Participle</b>                            | Communicates an action that is coordinate with the action of the finite verb. The participial action must happen before the main verbal action and is closely related to it.            | Really a substantival participle used to enunciate the logical (not grammatical) subject at the beginning of the sentence, and that subject is taken up later by a pronoun in the case required by the syntax. (i.e. 'nominativus pendens' ) | John 7:38 'the one who believes in me ... rivers will flow out of his belly'<br>Rev. 3:21 'the one who conquers, to him I will give to sit'        |
| <b>Redundant (Appositional)</b>                         |                                                                                                                                                                                         |                                                                                                                                                                                                                                              |                                                                                                                                                    |
| <b>Absolute Genitive Absolute / Nominative Absolute</b> | The construction is unconnected with the rest of the sentence (i.e. logical subject of the genitive participle is different than the subject of                                         |                                                                                                                                                                                                                                              | Matt. 9:18 'while he was saying these things, ... a certain ruler came'<br>Acts 13:2 'while they were worshiping the Lord... the Holy Spirit said' |

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|                      | the finite verb).<br>The participle is always adverbial and usually translated as a temporal participle.     |                                                                    |                                                                                                           |
| <b>Imperative</b>    | The participle may function as an independent imperative. Translated as an imperative verb.                  |                                                                    | Rom. 12:9 'hate the evil, cleave to the good'                                                             |
| <b>As Indicative</b> | Standing alone in a declarative sentence as the only verb in the clause. Translated as an indicative verb.   |                                                                    | Rev. 1: 6 'he had in his right hand'                                                                      |
| <b>Time</b>          | Indicates that something was happening before, during, or after the action of the main verb. Answers 'When?' | <b>while:</b><br>present tense, or<br><b>after:</b><br>aorist/past | Pres: Mark 2:14 'while passing by, he saw Levi'<br>Aor: Matt. 4:2 'after he fasted, ... he became hungry' |

### INFINITIVES

|                      |                                                                                                                                                               |                                        |                                                                                                  |
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| <b>Complementary</b> | The infinitive is used to complete the verbal idea of certain finite verbs. (Certain verbs require a complementary infinitive to complete their verbal idea.) | Simple infinitive, translated by 'to'. | Mark 10:26 'who is able <u>to be saved</u> ?'<br>1 John 4:11 'we also ought to love one another' |
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| <b>Purpose</b> | The infinitive is used to indicate the 'purpose' or 'goal' of its controlling verb. Emphasis is on 'intended result', (which may or may not actually occur).             | 'in order that' (A simple "to" translation usually works here.)                                             | Matt. 2:2 'we have come <u>in order to worship him</u> '<br>Matt. 27:31 'they led him away in order to crucify him'                                                                                     |
| <b>Result</b>  | The infinitive is used to indicate the outcome produced by the controlling verb. Emphasis of 'result' is on 'effect', which may or may not have been intended.           | 'so that', 'so as to', 'with the result that' (A simple "to" translation would be <u>mis-leading</u> here.) | Luke 5:7 'they filled both the boats <u>so that they began to sink</u> '                                                                                                                                |
| <b>Causal</b>  | The infinitive is used to indicate reason for action of controlling verb. Looks back at the reason for an action, whereas Purpose Inf. looks forward to intended result. | 'because'                                                                                                   | Luke 8:6 'it withered away, <u>because it had no moisture.</u> '<br>James 4:2 'you do not have because you do not ask'                                                                                  |
| <b>Time</b>    | The infinitive is used to indicate a temporal relationship between its action and the action of the controlling verb.                                                    | 1) 'after'<br>2) 'while', 'when', 'as'<br>3) 'before'                                                       | 1) Matt. 26:32 ' <u>after I have been raised</u> , I will go before you'<br>2) Matt. 13:4 ' <u>while he was sowing</u> , some (seeds) fell on the road'<br>3) Matt. 6:8 'Father knows...before you ask' |

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| <b>Subject</b>            | The infinitive or infinitive phrase functioning as subject of finite verb.                                                                                                 | As simple infinitive or gerund                           | Phil 1:21 ' <u>to live</u> is Christ'<br>Mark 9:5 '[for us to be here] is good'                                          |
| <b>Indirect Discourse</b> | After a verb of perception or communication, which indicates the indirect discourse; the infinitive acts as the main verb, and expresses the content of the communication. | Often translated as finite verb or as simple infinitive. | Rom 12:1 'I urge you <u>to present</u> your bodies'<br>Mark 12:18 'Sadducees ... who say there is no resurrection'       |
| <b>Appositional</b>       | May stand in apposition to (and thus define) a noun, pronoun, or substantival infinitive.                                                                                  | Add the word 'namely' before the infinitive.             | 1 Thess 4:3 'sanctification, <u>namely, that</u> you <u>abstain</u> from fornication'                                    |
| <b>Epexegetical</b>       | Clarifies, explains, or qualifies a noun or adjective.                                                                                                                     | As simple infinitive                                     | Luke 10:19 'given you authority <u>to tread on</u> serpents'<br>Jam 1:19 'quick to hear, slow to speak'                  |
| <b>Direct Object</b>      | The infinitive or infinitive phrase functioning as direct object of finite verb.                                                                                           | As gerund or simple infinitive                           | John 5:26 'given the Son <u>to have life</u> in himself'<br>Phil 2:13 'producing in you both the willing and the working |
| <b>Imperative</b>         | Very rarely can function as an imperative.                                                                                                                                 | Not related to any other verb in the sentence.           | Rom 12:15 ' <u>Rejoice</u> with those who rejoice; <u>weep</u> ....'<br>Phil 3:16 'let us walk by the                    |

|                 |                                                                         |                                                             |                        |
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|                 |                                                                         |                                                             | same<br>standard'      |
| <b>Absolute</b> | Bears no<br>syntactical<br>relation to<br>anything else in<br>sentence. | caivrein<br>especially<br>used this<br>way.<br>'Greetings!' | Jam 1:1<br>'Greetings' |

## 2 Peter 1:1

**Author:** Peter 2Pe 1:1; 3:1

**Date:** A.D. 65

**Destination:** Christians 2Pe 1:1

**Purpose:** To warn against false teachers who will try to substitute human words for this divine Word.

**Theme:** Maintaining the truth

- I. Knowledge of the truth (Christ), 2Pe 1:1-21
  - A. Brings salvation 2Pe 1:1-4
  - B. Brings Christian growth 2Pe 1:5-11
  - C. Brings assurance 2Pe 1:12-21
    - 1. By the word of Peter, v. 12-18
    - 2. By the word of prophecy, v. 19-21
- II. Opposition to the truth, 2Pe 2:1-22
  - A. The introduction of false prophets and teachers, 2Pe 2:1-3
  - B. The proof of false prophets destruction 2Pe 2:4-9
  - C. The description of false teachers 2Pe 2:10-22
- III. Vindication of the truth (Christ), 2Pe 3:1-18
  - A. The Second Coming doubted 2Pe 3:1-4
  - B. The Second Coming defended 2Pe 3:5-10
    - 1. Judgment has come in part, v. 5-7
    - 2. Judgment is not delayed, v. 8-9
    - 3. Judgment will come, v. 10
  - C. The Second Coming and diligence 2Pe 3:11-18
    - 1. Dissolution of the earth, v. 11-13
    - 2. Conduct of the Christian, v. 14-18
      - a. Diligent, v. 14
      - b. Thankful, v. 15-16
      - c. Watchful, v. 17-18

1 **Simon** Peter, bondman and sent one of Jesus Christ, *is writing* to the ones who obtained precious like faith with us (in) *the* righteousness of our God and Saviour Jesus Christ: 2 may grace and peace be multiplied to you (in) knowledge of God and our LORD Jesus. 3 **As** His divine power has given to us all things which *pertain* (to) life and piety, (through) the knowledge of the One Who called us (through) glory and virtue, 4 (through) which He has given to us the greatest and precious promises, in order that ye may become partakers of *the* divine nature (through) these, *after* ye have escaped the corruption (in) *the* world (in) lust.

**Introduction:** First Epistle of Peter was written to the Christian Jews and Gentiles for the purpose to exhort them on how to deal with sufferings. These trials, 1Pe 1:6, were from those who are disobeying the truth, 1Pe 2:7,8. Now Peter wrote this Second Epistle with a warning against these same disobedient people who now infiltrated in the church. These are wolves in sheep clothing. These ones are false



teachers teaching false doctrine to turn them away from the gospel. There is no illusion in the First Epistle that this false doctrine is affecting these Christians. The threat in the First Epistle was from outward persecution, now the Second Epistle was written to warn of an inside threat among these Christians. The external threat is possible persecution, but the greater threat is the internal fallacy of false teaching. So the major part of this Second Epistle is occupied in characterising the teaching of error. As we study this Epistle from Peter, we will notice prominent errors that these teachers taught: (1) Denial that the Lord bought them, 1Pe 2:1; (2) Indulgences in carnal appetites, 2Pe 2:10-16; (3) Liberal teachings, 2Pe 2:17-19; (4) Departure of moral views, 2Pe 2:20-22; (5) Denying of the Second Appearing, 2Pe 3:3-4. As Peter started his first letter as he began with the hope, gratitude and responsibility of their salvation. Now Peter starts his second epistle in the same manner. So let us maintain the truth by first understanding our salvation.

## I. Knowledge of the truth (Christ), 2Pe 1:1-21

### A. Brings salvation 2Pe 1:1-4

**Simon Peter**, both names are used to identify this writer. In 1Pe 1:1, he used both only Peter as he is a native of Bethsaida on the Sea of Galilee, son of Jonas or John. With his father and his brother Andrew, he carried on trade as a fisherman at Capernaum, and in partnership with the sons of Zebedee, James and John, Lu 5:10: “and in like manner also James and John, sons of Zebedee, who were partners with Simon. And Jesus said (to) Simon, stop fearing; (from) now thou will be capturing men.” Married man, Mt 8:14: “And after Jesus has come (to) Peter’s house, He saw his mother-in-law *who* had been laid, and was being in a fever,” and maintained a residence in Capernaum, Mr 1:21,29: “and they are going (into) Capernaum; and immediately on the Sabbaths He entered (into) the assembly and taught. And immediately after they have gone forth (out of) the assembly they came (into) the house of Simon and Andrew, (with) James and John,” that tradition says his wife’s name as Concordia or Perpetua. Here Peter is identified by both names as Simon is the word of emphasis in this sentence. He was originally known by the common Jewish name "Simon" or "Symeon," Mt 4:18: “And while He was walking (by) the sea of Galilee He saw the two brothers, Simon who was being called Peter, and Andrew his brother, *who* were throwing a large net (into) the sea; for they were fishers.” Mr 3:16: “And He added to Simon the name Peter.” Joh 1:41: “This first one is finding his own brother Simon, and is saying to him, we have found the Messiah, which is being interpreted the Christ.” Ac 15:14: “**Simon** related how God first visited to take a people (out of) nations (for) His name.” Jesus changed this beloved name to Peter when he called him, Joh 1:42: “And he led him (to) Jesus. And Jesus looked at him and said, thou thyself are Simon the son of Jonah; thou thyself will be called Cephas, which is being interpreted stone.” He was one of the first ones called to follow Jesus. The Greek name means pebble or stone as in French it is Pierre. If Peter was written only to Christian Jews, then he would have used his Aramaic name Cephas. Cephas, most frequently used by Paul (1Co 1:12: “but **I am saying** this, "each of you is saying, I myself am of Paul, and myself of Apollos, and myself of Cephas, and myself of Christ." 3:22: “whether Paul, or Apollos, or Cephas, or *the* world, or life, or death, or present things, or coming things; are yours;” 9:5: “Are we **not** having no authority to be taking about a sister a wife, as also the other sent ones, and the brethren of the LORD, and Cephas *are* having? No!” 15:5: “and that He appeared to Cephas, then to the twelve.” Ga 1:18: “Then **(after) three years** I went up (to) Jerusalem to make acquaintance with Peter, and I remained (with) him fifteen days;” 2:9,11,14: “and after James and Cephas and John, who were appearing of repute to be pillars have known the grace which has been given to me, gave to me and Barnabas the right hands of fellowship, in order that we ourselves *might be going* (to) the nations, and they themselves (to) the circumcision: But when Peter **came** (to) Antioch, I withstood him (to) *the* face, because he was to be condemned. But when **I saw** that they are not walking uprightly (according to) the truth of the glad tidings, I said to Peter (before) all, if thou thyself, who *is* a Jew, are living Gentile-like and not Jewishly, why are thou compelling Gentiles to be adopting Jewish customs?”) and occurring only once outside his writings. Joh 1:42: “And he led him (to) Jesus. And Jesus looked at him and said, thou thyself are Simon the son of Jonah; thou thyself will be called Cephas, which is being interpreted stone.” Paul did the same using the Greek name that Jesus gave him in writing his epistles. In fact, Peter was well

learned in the writings of Paul but that it was difficult at times to understand for the unlearned but did rank them up with other inspired Writings, 2Pe 3:15,16: “and keep esteeming the longsuffering salvation of our LORD; according as also our beloved brother Paul wrote to you (according to) the wisdom *which* has been given to him. As also **(in) all his epistles**, speaking (in) them (concerning) these things, (among) which some things are hard to be understood, which the untaught and unestablished are wrestling, as also the other scriptures, (to) their own destruction.”

**Bondman**, one who gives himself up to another's will, those whose service is used by Christ in extending and advancing his cause among men. This is “*doulos*,” a slave which denotes compulsory service. This word stresses dependence upon the Lord. It is rare to say we are bondman of God, Ac 16:17: “She herself *who* has followed Paul and us cried *who* was saying, these men are bondmen of the Most High God, who are announcing *the* way of salvation to us;” and in 1Pe 2:16: “as free *men are*, and *because ye* are not having freedom as a cloak of malice *is*, but as bondmen of God *are*,” but mostly used as bondman of Christ as pointed out here. Paul and James used both designation in Tit 1:1: “Paul a bondman of God, and sent one of Jesus Christ (according to) *the* faith of God's chosen ones and knowledge of *the* truth which is (according to) piety,” and Jas 1:1: “James a bondman of God and of *the* LORD Jesus Christ *is writing* to the twelve tribes which *are* (in) the dispersion, keep greeting” because of the Judaism nature of both epistles, Re 15:3: “And **they are singing** the song of Moses, the bondman of God, and the song of the Lamb, saying, thy works *are* great and wonderful, LORD Almighty God; thy ways *are* righteous and true, King of the nations.” Paul demonstrated that we are freeman as well as bondman of Christ, 1Co 7:22: “For **the one** who was called a bondman (in) the LORD, is a freeman of *the* LORD; likewise also the one who was called free, is a bondman of Christ;” as doing the will of God, Eph 6:6: “not (with) eye-service as men-pleasers *are doing*, but as bondmen of Christ *are*, doing the will of God (from) *the* soul.” The phrase of this special position as being bondman of Christ is commonly used by Paul, James, Jude, and Peter here is their salutations to their readers, Ro 1:1: “Paul a bondman of Jesus Christ, a called a sent one, *who* has been separated (to) *the* glad tidings of God.” This special office is for those who render their services for the Lord, Ga 1:10: “For am I now persuading **men** or God? Or **am I seeking** to be pleasing men? For if I were pleasing **men**, I was not possibility a bondman of Christ,” as they carry out the authority of their Master himself.

**A sent one**, (Apostle), in A.D. 27, Peter and Andrew immediately accepted the call and, leaving all, were soon after joined by James and John, who also received a call to follow the Master (Mt 4:18-22 Mr 1:16-20 Lu 5:8-11). Their designation of being called apostles came some time later as they were set apart by the Lord (Mt 10:2-4 Mr 3:13-19 Lu 6:13-16). This is the same identity: “a sent one of Jesus Christ,” that Peter used in his first epistle, 1Pe 1:1. After they were formally named as apostles, Peter used his ministerial name instead of his proper name Simon. As a called-out one, he witnessed many miracles such as walking on the Sea, Mt 14:25-33. Being near to our Lord Jesus, the Holy Spirit gave Peter an opportunity of the great Confession, Mt 16:13-19 Mr 8:27-29 Lu 9:18-20. But Peter did not fully understand that his Messiah, God in the flesh would ever die and leave him, so he rebukes Jesus, Mt 16:21-23 Mr 8:31-33. Peter being so close to Jesus, along with John and James, he witnessed the Mount of Transfiguration, Mt 17:1-4 Mr 9:2-5 Lu 9:28-33. He had the privilege with the other eleven apostles to be at the Last Supper, Lu 22:8. During at that time, Jesus taught servanthood with the washing of feet in which Peter refused until he obeyed his Master, Joh 13:3-9. Again those closest to Jesus, the one who was close to Jesus' heart, John and also James and Peter were at Gethsemane where Peter tried to fight for this earthly Kingdom, Mt 26:51-52 Joh 18:10-11. Peter was not always that brave where he denied the Lord three times, Mt 26:73-75 Mr 14:70-72 Lu 22:59-62 Joh 18:26-27. All the apostles scattered and hid at the crucifixion except John, but at the Resurrection, John and Peter raced to the Sepulcher, Lu 24:10-12 Joh 20:1-8. Peter was mentioned at the Restoration, Lu 24:34. After the Ascension, Ac 1:15-22, and at Pentecost, Ac 2:14-41, Peter takes a predominate role, then about three years later, he meets Paul, Ac 9:26: “And after Saul arrived (at) Jerusalem he was attempting to be joining himself to the disciples; and all were being afraid of him, *because* they are not believing that he is a disciple” and Ga 1:17-18: “nor I went up (to) Jerusalem (to) the sent ones (before) me, but I went away (into) Arabia, and returned again (to) Damascus. Then **(after) three years** I went up (to) Jerusalem to make acquaintance with

Peter, and I remained (with) him fifteen days.” Then a few years later, A.D. 44, a Miraculous Deliverance from prison, Ac 12:2-17. Some years later (A.D. 51) we find him in Jerusalem at the convention of apostles and elders. McClintock and Strong, Cyclopaedia: “The early church regarded him as the representative of the apostolic body — a very distinct theory from that which makes him their head or governor in Christ’s stead. Peter held no distinct office (Primus inter pares) and certainly never claimed any powers that did not belong equally to all of his fellow apostles.” Peter died by martyrdom in about A.D. 66 at about the same time as Apostle Paul in Rome according 1Clem. 5:1-6:1. According to legend, Peter wished to be crucified upside down but we know for a fact that he was crucified, Joh 21:18-19: “**Verily** verily I am saying to thee, when thou was younger thou was girding thyself, and thou was walking where thou was desiring; but when thou should be old thou will stretch forth thy hands, and another will gird thee, and will bring *thee* where thou are not desiring. But He said **this** signifying by what death he will glorify God. And after He said **this** He is saying to him, keep following Me.” Now according to other legends that he was the first Pope of Rome. This heresy shows that Paul did not confer with Peter, Ga 1:17-18: “nor I went up (to) Jerusalem (to) the sent ones (before) me, but I went away (into) Arabia, and returned again (to) Damascus. Then **(after) three years** I went up (to) Jerusalem to make acquaintance with Peter, and I remained (with) him fifteen days;” and Peter only had a prominent role in the first 12 chapters of Acts. Even during the Council in Jerusalem (A.D. 50), it was James the half-brother of Jesus was now the voice of reason, Ac 15:11: “But **(by) the grace** of the LORD Jesus Christ we are believing to be saved, (in) the same manner as they also.”

**Who obtained** is past tense participle translated with the use of substantive modify the dative personal pronoun “to the ones.” This verb means to cast lot or determined by lot. These readers have attained their faith by divine allotment, Ac 13:48: “And the Gentiles who are hearing it were rejoicing, and were glorifying the word of the LORD, and as many believed they were appointed (to) eternal life.” 17:31: “because He set a day (in) which He is being about to be judging the habitable world (in) righteousness, (by) a Man Whom He appointed, *because* He has given to all *in* having raised Him (from among) *the* dead.” Ro 12:3: “For **I am saying** (through) the grace which was given to me, to everyone who is (among) you, stop being high-minded (above) what it is necessary to be minding, but to be minding (so as) to being sober-minded to each as God divided measure of faith.” Jude 1:3: “Beloved, *while* I was using for myself **all diligence** to be writing to you (concerning) the common salvation, I had necessity to write to you, exhorting *that ye* should be earnestly contending for the faith which was once delivered to the saints.” There is not only a possibility of faith, God grants it, Eph 2:8: “for ye are saved by grace (through) faith; and this *is* not (of) yourselves, it is the gift of God.” God’s righteousness is by this divine gift.

**Precious like faith** is the object of this attainment. The adjective is only found here in the NT. This faith is equally esteemed as denoting rank and status to describe our faith as equal to the righteousness found in the kingdom of God. Jesus used this equality in the parable with the labourer, Mt 20:12: “saying, these last ones worked one hour, and thou made them equal to us, who borne the burden of the day and the heat.” Even there may be difference in the receptive of faith, Mr 4:24: “And He was saying to them, keep seeing what ye are hearing. (In) what measure ye are measuring it will be measured to you, and it will be added to you who is hearing,” there is equality in our eternal life and salvation. So we should feel honoured and privileged of the faith bestowed upon us.

**With us** denotes the association we have with each other as we obtained this **precious like faith**.

**Our God and Saviour** are both subjective nouns meaning that God and Jesus Christ are producing righteousness. God and Saviour are identical and the same as God has an article and Saviour does not joined by “and.” This is the Grandville & Sharp rule. Also righteousness does not have an article meaning the nature of God and Jesus Christ which is a state of integrity, virtue, purity of life, and rightness.

God/Jesus has the sense of just rule in guiding the community, Ro 1:17: “For **righteousness** of God is being revealed (in) it (by) faith (to) faith, according as it has been written, but the just will live (by) faith.”

**Grace and peace be strongly multiplied to you** is the identical address Peter used in his first epistle, 1Pe 1:2.

**Grace and peace** are both used in addresses for the Gentiles and Jews alike. Peace is used for Jews as it was a greeting in Hebrew Shalom. Grace is the free and unmerited favour of God bestowed upon guilty man in and through Jesus Christ alone.

**May be strongly multiplied** is past tense in passive voice in the optative mood meaning these readers are wished that God's peace and grace be increased like the rise of Nile being overflowed its river banks. This salutation is given to the fullest to the point it is overflowing because of the gifts of salvation in their sanctification by the sprinkling of the blood of Jesus Christ.

**(In) the knowledge** is different from 1Pe 1:2: "(according to) foreknowledge." Here this knowledge is personal acquaintance with God. This is a relationship acquired being part of the family of God. This recognition is from our eternal life we possess, Joh 17:3: "And **this** is the eternal life, in order that they might be knowing Thee the only true God, and Jesus Christ Whom Thou sent," and determined by love, 1Jo 4:7-8: "Beloved, let us keep loving one another because that love is (of) God, and everyone who is loving, has been begotten (of) God, and is knowing God. **The one** who was not loving, knew not God; because God is love." This is a mark of a Christian, Php 3:8: "but rather therefore also I am esteeming all things to be loss (on account of) the excellency of the knowledge of Christ Jesus my LORD, (on account of) Whom I suffered loss of all things, and I am esteeming *these* to be refuse, in order that I may gain Christ," not only to Peter who personally walked with Jesus, but also with the readers "our Lord" who may have not witnessed in person their Saviour, 2Pe 1:3,8: "**As** His divine power has given to us all things which *pertain* (to) life and piety, (through) the knowledge of the One Who called us (through) glory and virtue, For **if these things** are being and are abounding in you, they are making you to be neither idle nor unfruitful (into) the knowledge of our LORD Jesus Christ;" 2:20: "For **if after** they have escaped the pollutions of the world (through) *the* knowledge of the LORD and Saviour Jesus Christ, but they are being subdued having again been entangled by these, the last has become to them worse than the first."

**Of God and Jesus our Lord** is the same person as article with God but not with Jesus joined by and (Grandville & Sharp rule, as in 2Pe 1:1). There is an article with Lord to make the proper name Jesus as the definite LORD (Yahweh). The "our" makes it personal to Peter and his readers as their Lord.

## 2 Peter 1:3

**As** is an adverb which is the word of emphasis in this sentence. This adverb is causal to the verb has given.

**His divine power** is genitive absolute being the subject of the verb has given. **His** refers back to the previous verse pertaining to Jesus our Lord. **Divine** is an adjective meaning relative to all bears the stamp of deity. Jehovah Witness say that Jesus is divine in Joh 1:1: "The Word was (in) the beginning, and that Word was (with) God, and God was that Word" because theos did not have an article. First the lack of an article with the verb "to be" makes theos this noun demonstrates the identity and essence of the theos. When theos has an article, it presents the attributes of the essence, Joh 4:24: "That God *is* Spirit; and for the ones who worshipping Him, it is necessary to be worshipping (in) spirit and truth," can only mean God is spirit, not spirit is God; also 1Jo 4:16: "And we ourselves have known and have believed that love which God has (in) us. **God** is love, and the one who is abiding (in) that love, is abiding (in) God, and God (in) him," can only mean God is love, not love is God, as Christian science confusedly say. If Joh 1:1 wanted to say that the Word was divine, it would have used this adjective theios. Matter of fact, the Greek has: that Word was God. This adjective theios is used three times in the NT, here, and again in the next verse, 2Pe 1:4, and in Ac 17:29: "Therefore *while* we are **offspring** of God, we are not wishing to be thinking to gold or to silver or to stone, a graven thing of art and imagination of man, *that* which is

like divine,” speaking of divine images of their unknown god, Ac 17:23: “For *while I was passing through* and was beholding your objects of veneration, I found also an altar (on) which had been inscribed to an unknown god, therefore *while* ye are not knowing whom ye are reverence, I myself am announcing Him to you.” **Power** means as our English word dynamite. It is the same word that Peter used in 1Pe 1:5: “who are being guarded (by) *the* power of God (through) faith, (unto) salvation ready to be revealed (in) *the* last time;” as God’s power is protecting their faith thus preserves it. The gospel is the power of God, Ro 1:16: “For I am **not** being ashamed of the glad tidings of the Christ: for it is *the* power of God (unto) salvation to everyone who is believing, both to Jew first and to Greek.” So is the preaching of the cross, 1Co 1:18: “For **the word** of the cross is foolishness to the ones who are being perished, but to the ones who are being saved it is to us *the* power of God.” Christ is also the power of God, 1Co 1:24: “but to them the called ones, both Jews and Greeks, *we are proclaiming* Christ power of God and wisdom of God.”

**Has given** is perfect tense participle translated with the use of genitive absolute. The word is used three times, here, and in the next verse, 2Pe 1:4, and in Mr 15:45: “and after he has known *it* (from) the centurion he granted the body to Joseph.” This verb means to present or bestow. It is derived from a similar verb meaning gifts offered in expression of honour. As Christ’s divine power has been granted to us as a donation for the necessity of life and piety. The perfect tense displays the past action with abiding results. This divine power from Christ was given and still affects our everyday lives.

**All things which (to) life and piety** is the direct object of the verb and Peter explains these things which are requisite to first life and secondly piety. **Life** is the life of religion as this life is imparted by the gospel. This is eternal life. Before we were dead in trespass of sin, but the Spirit is life, Ro 8:10: “But since **Christ** is (in) you, indeed the body is dead (on account of) sin, but the Spirit is life (account of) righteousness.” The new life which is a mystery in godliness, 1Ti 3:16: “And **confessedly** great is the hidden thing of piety: God was manifested (in) the flesh, was justified (in) *the* Spirit, was seen by messengers, was proclaimed (among) *the* nations; was believed on (in) *the* world, was received up (in) glory.” This **piety** is the opposite of an ungodly walk, 2Pe 2:7: “and He delivered *the* righteous Lot, who was oppressed (by) the conduct (in) licentiousness of the lawless,” which here in this verse demonstrates the morally good.

**(Through) the knowledge** is the personal knowledge gained from the truth, 2Ti 2:25: “disciplining the ones who are opposing (in) meekness, if perhaps God may give to them repentance (to) acknowledgment of *the* truth;” which is after godliness, Tit 1:1: “**Paul** a bondman of God, and sent one of Jesus Christ (according to) *the* faith of God’s chosen ones and knowledge of *the* truth which is (according to) piety.” The world without the law did not want to retain God in their knowledge, Ro 1:28: “And **according as** they approved not to be having God (in) *their* knowledge, God gave them up (to) which unapproving mind, to be doing things which are not fitting.” This with the law is the knowledge of sin, Ro 3:20: “Wherefore all flesh will not be justified (before) Him (**out of**) **works** of law; for knowledge of sin is (through) law.” Those who are religious witness a record to be zealous towards God, but have not the knowledge of God, Ro 10:2: “For **I am bearing witness** to them that they are having a zeal for God, but not (according to) knowledge.” They are always learning and are never able to come to the knowledge of the truth, 2Ti 3:7: “are always learning and are never being able to come (to) *the* knowledge of *the* truth.” God is wishing that all (pas: individually) be saved and come to the knowledge of the truth, 1Ti 2:4: “Who is wishing *that* all men be saved and come (to) *the* knowledge of *the* truth.” Those who are saved are seeking the spirit of wisdom and revelation in the knowledge of God, Eph 1:17: “in order that the God of our LORD Jesus Christ, the Father of glory, may give to you, *the* spirit of wisdom and revelation (in) *the* knowledge of Him,” Col 1:9,10: “**(On account of) this** also we ourselves heard (from) which day, we are not ceasing praying (for) you and asking for ourselves in order that ye may be filled with the knowledge of His will (in) all wisdom and spiritual understanding, ye may walk worthily of the LORD (to) all pleasing; (in) every good work *by* bringing forth fruit and growing (into) *the* knowledge of God.” But if we are sinning willingly after we have received the knowledge of the truth, there is no more sacrifice remaining for sins, Heb 10:26: “For *if* we are sinning **willingly after** we

received the knowledge of the truth, a sacrifice is no longer remaining (for) sins.” As we have put on the new man, we are renewed in the knowledge of the image of Christ, Col 3:10: “and *because* ye put on the new *man* which is being renewed (into) knowledge (according to) *the* image of Him Who created him.” For today, we are exhorted that our hearts may be comforted by being knit together in love to the knowledge of the hidden things of God, Col 2:2: “in order that their hearts may be encouraged, *because* their hearts have been knit together (in) love, and (to) all riches of the full assurance of understanding, (to) *the* knowledge of the hidden thing of God and of *the* Father and the Christ.” When eternity comes upon us, we will have unity of the faith and the knowledge of the Son, Eph 4:13: “(until) we all may arrive (at) the unity of the faith and of the knowledge of the Son of God, (at) a full-grown man, (at) *the* measure of *the* stature of the fulness of Christ.”

**Of the One who called us** is Christ as Jesus called Peter and all other Christians, 1Pe 2:9: “but ye yourselves *are* a chosen race, a kingly priesthood, a holy nation, a people (for) a possession, so that ye might be setting forth the virtues of Him Who called you (out of) darkness (to) His wonderful light.” Since Jesus left, he gave another Comforter who now calls all to repentance into one body (the Church) in one hope our eternal life, Eph 4:4: “*There is one body* and one Spirit, even as also ye were called (in) one hope of your calling.” The verb is past tense and is substantive to the One.

**(Through) glory and virtue** is the calling of a place of glory and virtue. What kind of place? This **glory** is the attributes of God which is the splendour, brightness and majesty of God, 1Th 2:12: “and were testifying for ourselves, *that* ye would walk worthily of God, Who is calling you (to) His own kingdom and glory.” It is by the gospel that we can obtain the glory of our Lord Jesus Christ, 2Th 2:14: “(for) this One called you (by) our glad tidings, (to) *the* obtaining of *the* glory of our LORD Jesus Christ.” This glory is eternal, 1Pe 5:10: “But may **the God** of all grace, Who called us (to) His eternal glory (in) Christ Jesus, Himself perfect, establish, strengthen, make a foundation for *you*, *after* ye have suffered a little while.” The **virtue** means a course of thought, feeling and action towards modesty and purity. This excellence is the mind-set of the declaration of righteousness, Ro 10:4: “For Christ *is the end* of *the* law (for) righteousness to everyone who is believing.” Because of this truth, we can hold this virtue of praise, Php 4:8: “For **the rest**, brethren, whatsoever *things* are true, whatsoever venerable, whatsoever just, whatsoever pure, whatsoever lovely, whatsoever of good report, if any virtue and if any praise, keep considering these things.”

## 2 Peter 1:4

**(Through) which** is the glory and virtue just mentioned in the previous verse as the same preposition “*dia*” and this is genitive plural feminine as the two nouns were genitive singular feminine.

**He has given to us** is as in the previous verse where Christ’s divine power has given all things, 2Pe 1:3. The verb is perfect tense as before but in the previous verse it was a genitive participle, but here as indicative. Our possession is the greatest and precious promises. This exceeding greatness is only found here in the NT. Precious means highly esteemed. Peter used this word to convey our trials as more precious than gold, 1Pe 1:7: “in order that the proving of your faith much more precious than gold *which* is perishing, though *which* is being proved (by) fire, may be found (unto) praise and honor and (unto) glory (in) *the* revelation of Jesus Christ.” He used it again in his first epistle to illustrate the preciousness of the blood of Christ, 1Pe 1:19: “but by precious blood of Christ as a lamb without blemish and without spot.” Now he refers it to our promises which is only found here and later in the epistle, 2Pe 3:13: “But we are expecting new heavens and a new earth (according to) His promise, (in) which righteousness is dwelling.” This promise of a new heavens and new earth was prophesied by Isaiah, Isa 65:17: “For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind.” 66:22: “For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain,” and foretold by John, Re 21:1: “And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away, and the sea is no longer.”

**In order that ye may become partakers** is a purpose clause. The verb is past tense of “to become.” **Partakers** mean that we are sharing in divine nature. Our redemption brings participation in this divine nature. We are partakers of eternal glory, 1Pe 5:1: “*I am* the fellow-elder and witness of the sufferings of Christ, who also *am* partaker of the glory *which* is being about to be being revealed, am exhorting elders who *are* (among) you.” Divine is the same word in the previous verse referring to the divine power, 2Pe 2:3: “and they will make gain of you (through) covetousness with well-turned words: for whom judgment is not being idle for a long time, and their destruction is not slumbering.” Nature is objective in use of partakers as we share the nature. Nature means the laws, order of nature, as mankind subdues beasts, Jas 3:7: “For **every species** both of beasts and of birds, both of creeping things and things of the sea, is being subdued and has been subdued (by) the human species.” Our human nature shows the distinction between our mortal nature and the divine essence. Our future expectation is to possess this divine nature, but the Gnostics believe we can have it now through knowledge. These Gnostics believe that they can have redemption from nature, 2Pe 2:12: “But **these**, as natural irrational animals *are who* have been born (for) capture and destruction will be destroyed with (in) their destruction, *because* they are speaking evil (in) what they are being ignorant,” Jude 1:10: “But **these ones** they know not whatever things they are speaking evil of; but whatever things naturally, as the irrational animals *are*, they are understanding, they are corrupting themselves (in) these things.” We will look at this in detail later. In Transcendental Meditation teaches that the laws of gravity, sin, and effect the local environment. They support as the Gnostics in the existence of the effect. TM is said to bring the practitioner to a special state of consciousness often characterized as “enlightenment” or “bliss.” Probably the least believable claim of TMers is that they can fly — well, not really fly, more like hop. TM loudly promoted levitation in its early days. According to TM scientists: “collective meditation causes changes in a fundamental, unified physical field, and... those changes radiate into society and affect all aspects of society for the better.” So the teachings of the Gnostics still prevail today.

**(Through) these** refer to these “promises” (plural neuter) as “**these**” are neuter while “which” is feminine.

**Escaping** is past tense participle with the use of time (*after*). Garnier, Message, Murdoch, NET translates with this use: “after fleeing;” AMP, TWENTY and Tyndale translates with the use of result: “so that through them you may escape;” Moffatt translates with the use of means: “by means of them you may escape.” All other translations do not voice a use. This verb means to flee from. It is only here and two other places in the NT. It is used by Peter later in the epistle, 2Pe 2:18,20: “For *while* they are speaking **great swelling words** of vanity, they are alluring (with) *the* desires of *the* flesh, by licentiousness, the ones who indeed escaped from the ones who are walking (in) error, For **if after** they have escaped the pollutions of the world (through) *the* knowledge of the LORD and Saviour Jesus Christ, but they are being subdued having again been entangled by these, the last has become to them worse than the first” meaning a deliverance from the teachings of error.

**The corruption in the world in lust** means the worldly desires of moral decay. This **corruption** can hold us in bondage, Ro 8:21: “that also the creature itself will be freed (from) the bondage of corruption (into) the freedom of the glory of the children of God.” 2Pe 2:19: “promising them freedom, *while* they themselves are being bondmen of corruption; for by whom anyone has been subdued, by him also he has been held in bondage.” This is the work of the flesh, Ga 6:8: “For **the one** who is sowing (to) his own flesh, will reap corruption (from) the flesh; but the one who is sowing (to) the Spirit, will reap eternal life (from) the Spirit.” These are teachings of men, Col 2:22: “which things are all (unto) corruption in the using; (according to) the injunctions and teachings of men.” Peter later teaches that they will utterly perish in their own deceit, 2Pe 2:12: “But **these**, as natural irrational animals *are who* have been born (for) capture and destruction will be destroyed with (in) their destruction, *because* they are speaking evil (in) what they are being ignorant.”

**2 Peter 1:5**

As Peter pronounced the best way to combat false teachers is to know Christ. Our personal knowledge in the Saviour begins with our salvation and the promises associated with this deliverance, 2Pe 1:1-4. Peter continues with the knowledge of the truth in our Christian growth, 2Pe 1:5-11.

5 But for **this very reason** also, *after* ye have brought in besides all diligence, supply ye the virtue (in) your faith, and the knowledge (in) that virtue, 6 and the self-control (in) that knowledge, and the endurance (in) that self-control, and the piety (in) that endurance, 7 and the brotherly love (in) that piety, and the love (in) that brotherly love. 8 For *if these things* are being and are abounding in you, they are making you to be neither idle nor unfruitful (into) the knowledge of our LORD Jesus Christ; 9 for with whom these things are not being present, he is blind, short-sighted, *because* he has obtained forgetfulness of the purification of his old sins. 10 Wherefore rather, brethren, **be diligent** to be making your calling and choosing sure, for *if* ye are doing for yourselves these things ye shall in no wise stumble at such a time. 11 For **thus** the entrance will be supplied richly to you (into) the eternal kingdom of our LORD and Saviour Jesus Christ.

I. Knowledge of the truth (Christ), 2Pe 1:1-21

B. Brings Christian growth 2Pe 1:5-11

**But** is the contrast of obtaining the greatest and precious promises of eternal life, we need to live for Christ today until the blessed appearing of the glory and the great God and our Saviour Jesus Christ, Tit 2:13: “awaiting the blessed hope and appearing of the glory of the great God and our Saviour Jesus Christ.” Off our topic, but needs noticing that in this verse to Titus is referring to the God and Saviour (Grandville & Sharp rule) meaning that God and Jesus Christ are identical. Now back to our theme here, Peter reached back to verse 3, and spoke about the knowledge of the One who called us (through) glory and virtue. Also is added for emphatic reasoning. Peter used it again in 2Pe 2:1 to explain of false prophets in their midst.

**For this reason** means because of our salvation and the promises pertaining to the new birth have a part to focus on.

**Ye have brought in besides** is past tense participle translated with the use of time (*after*). Murdoch agrees with such a use. Phillips translated with the use of attendant circumstance: “you must do your utmost from your side, and.” All other translations do not attempt to give a use to this participle. This verb means to contribute besides or bring in besides. It can only be found here in the NT. Just like in his first epistle, Peter coined many Greek words.

**All diligence** means earnestness in accomplishing, promoting, or striving for anything. Peter like Jude gave **all diligence** to write concerning our common salvation, Jude 1:3: “Beloved, *while* I was using for myself **all diligence** to be writing to you (concerning) the common salvation, I had necessity to write to you, exhorting *that ye* should be earnestly contending for the faith which was once delivered to the saints.” The writer of Hebrews wanted to show **all diligence** to the full assurance of hope unto the end, Heb 6:11: “**But we are desiring** *that* each of you show the same diligence (to) the full assurance of the hope (unto) *the end*.” Peter who taught highly of Paul’s writings, 2Pe 3:15: “and keep esteeming the longsuffering salvation of our LORD; according as also our beloved brother Paul wrote to you (according to) the wisdom *which* has been given to him,” referred to this great Apostle’s teaching concerning abounding in everything including knowledge, and **all diligence** as here, 2Co 8:7: “But even as ye are abounding **(in) every way**, in faith, and word, and knowledge, and all diligence, and in the love (from) you to us, in order that also ye might abounding (in) this grace.”

**Supply ye** is past tense imperative. Peter is exhorting his readers to be chorus leaders upon the **virtue** posted back in verse 3. This compound verb is made up two words: 1909 which is “upon” and 5524 which is “to be a chorus leader” as someone who furnishes upon what was spoken upon before. When a song is written and we direct a choir, we minister the task of having everyone on the same note. So this word has the idea that the song has already been established, but Peter puts it in complete order. When we



think of a song, we hear the melody then we study the notes and the words. Peter here starts the complete song at the final promises, eternal glory in heaven to the everyday task of living. Peter starts with **virtue** in our **faith** which the end finality of our praises of our belief in eternal life. As we go through the manner of each level of spirituality, the full song is praising God and giving all glory unto him. The end of the list is **love**. So when we get to end of the list, we see the song sheet of the singular fruit of the Spirit is love, Ga 5:22: “But **the fruit** of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faith.” All other nouns there explaining the fruit are apposition to love. As we walk in the light, Eph 5:7-8: “Therefore stop being joint-partakers with them. For **ye were** once darkness, but now light (in) *the* LORD; walk as children of light *are walking*,” we need this song to sing along with Peter. We have the music sheet of this completed song, but now we must learn the dynamics of the song: its notes, and pitches (melodies), rhythms or chords and finally the lyrics. Music is universal, so it does not matter what background, God will put this song in our hearts, Ps 28:7: “The LORD is my strength and my shield; my heart trusted in him, and I am helped: therefore my heart greatly rejoiceth; and with my song will I praise him.”

**The virtue to your faith** means it all starts with our **faith**. Without **faith** it is impossible to please God, Heb 11:6: “But **(apart from) faith** it is impossible to well please *Him*; for it is necessary for the one who is approaching to God to believe, that He is, and He is becoming a Rewarder for the ones who are seeking Him out.” Notice as we go through variables of this song, its starts with **the faith** and we add **the virtue** and then add **the knowledge** to **that virtue**, not knowledge to that faith. **This virtue** is from verse 3 where our righteousness is proclaimed. All the nouns have articles showing the definite article to previous reference. We stand for truth, justice and holiness, so our **faith** is in our God whose essence portrays these traits, Php 4:8: “For **the rest**, brethren, whatsoever *things* are true, whatsoever venerable, whatsoever just, whatsoever pure, whatsoever lovely, whatsoever of good report, if any virtue and if any praise, keep considering these things.”

**The knowledge** is personal knowledge in these traits of our Lord as Jesus is truth, Joh 14:6: “Jesus is saying to him, I Myself am that way and the truth and the life; no one is coming (to) the Father except (by) Me.” The unsaved does not want to personally understand the truths of our Saviour as it will expose their sins, Joh 3:19: “And **this** is that judgment, that the Light has come (into) the world, and men loved the darkness rather than that Light; for their works were evil.” When men walk in darkness, they know (intellect) not where they are going, Joh 12:35: “Therefore Jesus said to them, the Light is (with) you yet a little while. **Keep walking** while ye are having that Light, in order that darkness may not overtake you; and the one who is walking (in) that darkness is knowing not where he is going.” This personal knowledge will bring personal assurance, 1Jo 3:19: “And **(by) this** we are knowing that we are (of) that truth, and we will persuade our hearts (before) Him.” This personal knowledge will give us discernment, 1Jo 4:16: “And we ourselves have known and have believed that love which God has (in) us. **God** is love, and the one who is abiding (in) that love, is abiding (in) God, and God (in) him.” Therefore we added **the knowledge to that virtue**, not faith as this is what the false teachers of Peter’s day proclaimed. These Gnostics believed that knowledge leads to salvation.

## 2 Peter 1:6

**The self-control** means one who masters his desires and passions, especially his sensual appetites. This self-restraint is not for salvation, such as many religions strive towards good works. Paul puts it into our service for the Lord with a view for athletic self-control, 1Co 9:25: “But **everyone** who is striving, is controlling himself in all things: therefore these indeed *are doing it* in order that they may receive a corruptible crown, but we ourselves *may receive* an incorruptible crown.” The list of the singular fruit of the Spirit finishes with self-control (temperance), against such there is no law, Ga 5:22-23: “But **the fruit** of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faith, meekness, self-control: (against) such things there is no law.” **Self-control** is found in that list, and found in Ac 24:25: “And while he was reasoning (concerning) righteousness and self-control and of the judgment which is being about to be, Felix became afraid and answered, the thing which are having now keep going; and *after* I

found opportunity I will call for thee.” Felix heard of Paul’s faith and he pondered what is right (virtue), self-control (as here), and judgment to come (eternal life), he trembled. This should bring us reverence towards a holy God, 1Pe 1:16: “because it has been written, be ye holy, because I Myself am holy.” A similar word (temperate) used for pastor’s qualifications is found in Tit 1:8: “but hospitable, a lover of good, discreet, just, holy, temperate,” as restraining in their conduct. **The self-control** is added to **that knowledge**.

**The endurance** means one who is steadfast. This person is constant in their temperance. AV translates this as patience. James used this word to portrait patience during their trials, Jas 1:3: “*because ye are knowing that the proving of your faith is working out endurance.*” Paul used it in the sense of waiting for Christ’s return, 2Th 3:5: “But may **the LORD** direct your hearts (into) the love of God, and (to) the patient waiting for Christ.” But here it is more of someone to be steady in their self-control. So it is **the endurance** added to **that self-control**.

**The piety** means godliness which will bring reverence to an Almighty God. When we respect God in this manner, it will affect our manner of life towards others. False teachers have a form of this aspect, but they use it for gain, 2Ti 3:5: “having a form of piety, but denying the power of it. And keep turning away thyself from these.” 1Ti 6:5-6: “*also vain argumentations are coming because men corrupted the mind, and destitute the truth, while they are holding that gain is that piety; keep withdrawing (from) such. But the piety (with) contentment is great gain.*” So we add **the piety to that endurance**.

## 2 Peter 1:7

**The brother love** means friendship with the brotherhood. Paul told us to have loving affection with brotherly love, Ro 12:10: “*keep being loving affection in the brotherly love (towards) one another; keep going before one another in honor.*” God told us to love one another, 1Th 4:9: “But **(concerning) brotherly love** ye are having no need to be writing to you, for ye yourselves yourselves who are taught of God to be loving one another.” So the writer of Hebrews exhorts to let brotherly love continue, Heb 13:1: “Let the brotherly love keep abiding.” In Peter first epistle, he exhorted them to love one another with unfeigned brotherly love, 1Pe 1:22: “*Since ye have purified your souls (by) the obedience of the truth (through) the Spirit (unto) unfeigned brotherly love, love ye one another earnestly (out of) pure heart.*” **The brother love** is added to **that piety**.

**The love** means sacrificial love. It is more than being friendly with the brethren, but to lay down your life for the brethren. We have this type of love in Christ, 1Jo 3:16: “**(By) this we have known the love,** because He Himself laid down His life (for) us; and we ourselves are owing to be laying down *our* lives (for) the brethren.” **The love** is added to **that brotherly love**.

## 2 Peter 1:8

**These things** is the word of emphasis in this sentence. These things refer to the list which makes up the hymn of praise, 2Pe 1:5-7.

**Are being and are abounding** are both present tense participle and are translated with the use of condition (if). Murdoch and TWENTY translated with the use of time: “while these are found in you, and abounding;” AMP and Moffatt translated with the use of concession: “as these qualities exist and increase.” All other translations agree with the use of condition. These verbs mean that these character traits are existing and are increasing in the readers. This is conditional based that this will continuously occur. **Abounding** is a word usually used by Paul except here.

**They are making** is present tense which means to cause or render. These traits are rendering us fruitful labourers.

**(Into) the knowledge** is where this desire all started, 2Pe 1:2. The strong wish (optative) that grace and peace be strongly multiplied to us (in) the knowledge of God and Jesus our Lord. Here (into) the knowledge of our Lord Jesus Christ.

## 2 Peter 1:9

**With whom** is dative of possession. These believers do not possess these things (character traits from the list found in verse 5-7).

**Are not being present** is present tense meaning that these believers are not continually presenting these character traits. This is contrast with those who possess these traits in verse 8.

**He is blind, short-sighted** are two adjectives modifying the verb to be (predicate adjective). Notice first the verb to be is present tense and singular. Peter is pointing out one person. **Blind** means that this one lacks discernment altogether. He has no clear view of his Christian walk. **Short-sighted** means that this one is squinting up his eyes because of the strong sunlight. Having both adjectives demonstrates that the one is not totally blind, but has tunnel vision. This Christian is backsliding. There is in the most recent teaching among even the conservative circles that those who display not the fruits of good works, or not even being faithful in church attendance, they may not be saved. This is another Gospel of faith and demonstration which Paul warned against, Ga 1:6: “**I am wondering** that thus quickly ye are being changed (from) the One Who called you (in) grace of Christ, (to) a different glad tidings.” Whether it is faith plus circumcision; faith plus baptism; faith plus works; or faith plus anything, it is another gospel.

**He has obtained** is past tense participle and is translated with the use of cause (*because*). This verb normally means to receive, but also can mean to seize or collect. This aspect is as if these Christians developed Dementia or Alzheimer. This is not a disease but self-willed desire to be forgetful. The verb with the noun **forgetfulness** is only found here in the NT. Paul uses the verb “to receive” with remembrance, 2Ti 1:5: “*while* I am taking remembrance of the unfeigned faith (in) thee, which dwelt first (in) thy grandmother Lois and in thy mother Eunice, and I have been persuaded that also (in) thee” which is the opposite of what is occurring here.

**Of the purification** means this one was forgetful of the cleansing from sin by the Word of God, Eph 5:6: “**Stop letting anyone deceive you** with empty words; for (on account of) these things the wrath of God is coming (upon) the sons of disobedience.” 1Pe 1:23: “*because* ye have been born again, not (out of) corruptible seed, but incorruptible, (by) *the* living and abiding (for) ever word of God.” It is not by baptism as it is only symbolic, 1Pe 3:21: “**Which** also dipping now is saving us as a figure, *which* is not putting away of *the* filth of *the* flesh, but *the* demand of a good conscience (towards) God, (by) *the* resurrection of Jesus Christ.” Christ purified our sins. Jesus created by himself a cleansing from the guilt of sins wrought by the expiatory sacrifice of himself, Heb 1:3: “Who being *the* effulgence of *His* glory and *the* exact expression of His substance, and upholding all things by the word of His power, *after* He made (by) Himself *the* purification of our sins, sat down (on) *the* right hand of the greatness (on) high.”

**Of his old sins** has a meaning that his former state before he was a Christian. The fact of his ancient pre-Christian sins which were washed away by the regeneration of the Spirit, Tit 3:5: “not (out of) works which *were* (in) righteousness which we ourselves practised, but He saved us (according to) His mercy, (through) *the* washing of regeneration and renewing of *the* Holy Spirit,” not by baptism as Peter explained in 1Pe 3:21: “**Which** also dipping now is saving us as a figure, *which* is not putting away of *the* filth of *the* flesh, but *the* demand of a good conscience (towards) God, (by) *the* resurrection of Jesus Christ.”

## 2 Peter 1:10

**Wherefore** is because of the teaching found in verse 5-9.

**Brethren**, his readers are Christian, as some are fruitful, verse 8, and some are backslidden, verse 9.

**Be diligent** is past tense imperative. This verb is the word of emphasis in this sentence. Peter is exhorting these believers to secure their calling by their conduct. Later in the epistle, Peter challenges them to be zealous to be found without spot or blemish, 2Pe 3:14: “Wherefore, beloved, *because* ye are expecting **these things**, be diligent *that ye are* without spot and blameless *so that* ye may be found (in) peace.” What is at issue, if these things are abounding, then their walk with God is wholesome, but if these things are not being present, then they will fall into misery (stumble).

**To be making** is present tense infinitive with the use of purpose. The continuous checking if we are walking right with God will produce our calling and election trustworthy. Our invitation and actual acceptance is from God, 1Th 1:4: “*because* ye know, beloved brethren your choosing (by) God.” Ro 9:11: “*for although the* children were not born, did not anything *which is* good or evil, in order that the purpose might be abiding (according to) *the* choosing of God, not (of) works, but (of) the One who is calling.”

**Sure** means stable, and trust, as we have an anchor of the soul because God cannot lie and God keeps his promises, Heb 6:18,19: “in order that (by) two unchangeable things, (in) which *it was* impossible *that* God can lie, we might be having strong encouragement who fled for refuge to lay hold on the setting before *us* hope: which we are having as an anchor of the soul both certain and firm, and is entering (into) that within the veil.” This DOES NOT refer to “not being saved” or “losing your salvation” as this is impossible, Heb 6:4: “For *it is impossible* for the ones who were once enlightened, also tasted the heavenly gift, and became partakers of *the* Holy Spirit.” We must not judge others if they are saved based upon their works, Mt 7:1: “**Stop** judging, in order ye may not be judged,” only on their testimony, 1Jo 5:1,12: “**Everyone** who is believing that Jesus is the Christ, has been begotten (of) God; and everyone who is loving Him Who is begotten, is loving also him who has been begotten (of) Him. **The one** who is having the Son, is having that life; the one who is having not the Son of God, is having not that life.”

**If you are doing for yourselves** refers to challenging these Christians to see if they are grieving the Holy Spirit, Eph 4:30: “And stop grieving the Holy Spirit of God, (by) Whom ye were sealed (for) *the* day of redemption.” This is not saying to check if someone else is doing these things. We are not to take the spiritual temperature of our brethren. We can examine ourselves if this backsliding goes on for a long time, 2Co 13:5: “keep trying yourselves if ye are (in) the faith, keep proving yourselves. Or are ye **not** recognizing yourselves that Jesus Christ is (in) you? Yes! **Unless** ye are rejected.”

**Ye shall in no wise stumble at such a time** means this one is a perfect man, Jas 3:2: “For we are **all** stumbling often. **If** anyone is not stumbling (in) word, this one *is* a perfect man, *and* is being able to bridle also the whole body.” But we will all stumble at some point, Jas 2:10: “For **whosoever** will keep the whole law, but will stumble (in) one *point*, he has become guilty of all.” The double negation means when we are perfect man, that climax will bring impossibility to fall at that time. Enjoy it and praise the Lord as it is all of God who brought us there! The moment we take our eyes off Jesus as Peter did when he was walking on water, we will fall and need to start all over again with the list of adding one character trait upon another until we have “agape” sacrificial love for each other. Paul told us that this love is greater than all traits, 1Co 13:13: “And now faith, hope, love **is abiding**, these three things; but *the* greater *one* of these *is* that love.” Christian growth has its hilltops and its valleys. We need to seek wisdom from God to understand the strength of our relationship with God, and resupply our faith with these values so we may walk in the royal law of loving God with all our heart and loving our brethren as ourselves.

## 2 Peter 1:11

**Thus** is an adverb and is the word of emphasis in this sentence. It refers to what just was spoken of before in verse 10, “if ye are doing these things.”

**The entrance** is the way we will enter (into) the eternal kingdom of our LORD and Saviour Jesus Christ. The manner is when we are at the mountain top. This does not mean we have to be at the mountain top, but the entrance will feel like that moment of praise we get when we are right with God. Our Christian growth will have its struggles, but the ultimate outlook of entering into the kingdom will be glorious, 2Pe 1:3. As we will glory in the Lord, 1Co 1:31: “in order that *He may become*, according as it has been written, the one who is boasting for himself, let him keep boasting (in) *the LORD*.” We do all in the glory of God, 1Co 10:31: “Therefore **whether** ye are eating, or ye are drinking or ye are doing anything, keep doing all things (to) God’s glory.” We will be raised in glory, 1Co 15:43: “it is being sown (in) dishonor, it is being raised (in) glory; it is being sown (in) weakness, it is being raised (in) power,” and our entrance will be glorious. Our Christian walk is a light affliction, but is only for a moment compared to a more exceeding and eternal weight of glory, 2Co 4:17: “for the momentary lightness of our tribulation is working out for us an eternal excessively surpassing weight of glory.”

**Will be supplied** is future tense and the same word as found in verse 5, but there was past imperative. Jesus is our chorus leader into the entrance of his kingdom. Our LORD is equal as Saviour as “LORD” has an article and “Saviour” does not joined by “and” (Grandville & Sharp rule). Our Saviour is our chorus leader with the entrance to his kingdom. What a sight of Jesus and all heavenly angels singing praises unto the everlasting Kingdom, Ps 33:3: “Sing unto him a new song; play skilfully with a loud noise.” Many of us cannot carry a note, but we will be all singing praises unto the Lamb, Re 5:9: “and they are singing a new song, saying, Thou art worthy to take the book, and to open its seals; because Thou wast slain and redeemed us to God (by) Thy blood, (out of) every tribe and tongue and people and nation.”

**Richly** is the adverb of how wonderful this song will be, Col 3:16: “Let the word of Christ keep dwelling (in) you richly, (in) all wisdom; teaching and admonishing each other in psalms and hymns and spiritual songs singing (with) grace (in) your heart to the LORD.”

## 2 Peter 1:12

Peter led us through inspiring teachings concerning our knowledge of the truth in our new birth and our maturity in Christian growth. Now Peter concludes teaching our knowledge of our Saviour Jesus Christ in bringing us assurance of his message and other words of prophecy.

### I. Knowledge of the truth (Christ), 2Pe 1:1-21

#### C. Brings assurance 2Pe 1:12-21

1. By the word of Peter, v. 12-18
2. By the word of prophecy, v. 19-21

12 Wherefore I will not neglect always to be putting you in remembrance (concerning) these things, although ye know these things and have been steadfast (in) truth which is presenting *to you*. 13 But I am esteeming it right, as long as I am (in) this tabernacle, to be stirring you up (by) putting *you* in remembrance; 14 *because* ye know that the putting off of my tabernacle is speedily, as also our LORD Jesus Christ signified to me; 15 but I will be diligent also *that* ye are having at every time (after) my departure is doing for itself the remembrance of these things. 16 For *because* we have **not** followed out cleverly-imagined fables, we made known to you *the* power and coming of our LORD Jesus Christ, but *because* we have become eye-witnesses of His majesty. 17 For *because* **we have received** (from) God *the* Father honor and glory, *after* such a voice has been brought to Him (by) the very excellent glory, this is my Son, the beloved, (in) whom I Myself have found delight. 18 And we ourselves heard this voice *which* was brought (from) heaven, *after* we were (with) Him (on) the holy mount. 19 And we are having the more sure prophetic word, to which ye are doing well *if* ye are giving heed as to a shining lamp (in) an obscure place, until day might dawn and *the* morning might arise (in) your hearts; 20 *because* ye are knowing first this, that not even one prophecy of scripture is of its own interpretation. 21

For prophecy was **not** brought at any time by *the* will of man, but the holy men of God spoke *while* they were being borne (by) *the* Holy Spirit.

## I. Knowledge of the truth (Christ), 2Pe 1:1-21

### C. Brings assurance 2Pe 1:12-21

#### 1. By the word of Peter, v. 12-18

**Wherefore** is not only a summary of previous thought (the knowledge concerning Christ brought us salvation and Christian growth), Peter continues the knowledge of truth based upon trust. If we cannot trust the source of Christ's witness (Peter here, verses 12-18) and his prophets (Old Testaments prophecies concerning the Messiah, verses 19-21), then it will affect our assurance in our faith. Apostle John wrote his first epistle to give signposts of their assurance of eternal life, 1Jo 5:13. These things are from the study of "oida" 1492 in this epistle: (1) loving the brethren, 1Jo 2:11 3:14,15 (2) understanding of Scripture, 1Jo 2:20,21 5:20 (3) loving holiness, 1Jo 2:29 3:5 5:18,19 (4) Sonship or heirs, 1Jo 3:1,2 (5) prayers, 1Jo 5:15,16. Notice all evidence of this new life is internal within our hearts. The first epistle of John was written to Christians to give them support for the questions regarding the assurance of faith. Peter here now takes on this topic.

**I will not neglect always** is future tense and the negation is the word of emphasis in this sentence. This verb means to be careless. Peter cared about these readers. Some cared not about the marriage of the King's son, Mt 22:5: "But **these ones** who have neglected went away, one (to) his field, and another (to) his commerce;" Paul warned Timothy to not neglect the gift, 1Ti 4:14: "**Stop being negligent of the gift** (in) thee, which was given to thee (through) prophecy (with) laying on of the hands of the elderhood;" the readers of Hebrews are warned to not neglect the great salvation, Heb 2:3: "how shall we ourselves escape *if* we neglected so great salvation? **Which** has received a commencement to be being spoken (by) the LORD, was confirmed (to) us (by) the ones who have heard;" God is caring for his people even though they follow not his covenants, Heb 8:9: "not (according to) the covenant which I made with their fathers, (in) *the day after* I have taken hold of their hand to lead them (out of) *the* land of Egypt; because they themselves continued not (in) My covenant, and I Myself disregarded them, *the* LORD is saying." So when it is negative, it would neglect and positive, it would be cared about. **Always** is the adverb meaning at any and every time, just we should always be ready to give an answer, 1Pe 3:15: "**but sanctify the LORD** God (in) your hearts, and *be* ready always (for) a defense to everyone who is asking you an account (concerning) the hope (in) you, (with) meekness and fear."

**To be putting you in remembrance** is present tense infinitive with the use of completing the main verb "neglect." This word is only found here and five other places as Peter continue to use words which are not common, but very picturesque words as he done in the first epistle. This compound word is by or under with to remind. The present tense demonstrates to keep on reminding us by those things. Peter remembered when the cock crow, Lu 22:61: "**And after He has turned, the LORD looked at Peter, and Peter remembered the word** of the LORD, as He said to him, (before) the cock crowed thou will deny Me thrice;" and remind by all things to your remembrance, Joh 14:26: "but the Paraclete, the Holy Spirit, Whom the Father will send (in) My name, that One will teach you all things, and will bring you to remembrance all things which I said to you;" Paul put words in remembrance, 2Ti 2:14: "**Keep putting these things in remembrance**, and keep testifying earnestly (before) the LORD *that they* are disputing not about words (for) nothing profitable, (to) subversion of the ones who are hearing;" again put in remembrance to be subject to rulers, Tit 3:1: "**Keep putting them in remembrance** to be subject to rulers and to authorities, to be obeying *these*, to be ready (to) every good work;" John will remember Diotrephes deeds, 3Jo 1:10: "**(On account of) this**, if I should come, **I will bring to remembrance his works** which he is doing *by* practising against us with evil words; and *by* being not satisfied (with) *these*, **neither he himself is receiving the brethren, and is forbidding the ones** who are desiring, **and is throwing them out** (from) the assembly;" Jude put then in remembrance concerning how the Lord saved his people out of Egypt, Jude 1:5: "But **I would put you in remembrance**, *since* ye knew this once, that *after* the

LORD has saved a people (out of) *the* land of Egypt, He destroyed in the second place the ones who believed not.”

(Concerning) **these things** which are the truths concerning our Lord Jesus Christ in the first chapter.

**Ye know is perfect** tense participle which is translated with the use of concession (although). All translations agree with this use. This is intellect knowledge like the knowledge attained in John’s first epistle.

**And have been steadfast** is also perfect tense participle translated with the use of concession because of the conjunction “and.” The verb means to be established in the truth or sound teaching, 2Pe 3:17:

“Therefore, beloved, **let ye** who are knowing beforehand, keep watching for yourselves, in order that *if* ye have been led away with the error of the lawless *ones*, ye may not fall from your own steadfastness.”

Jesus was steadfast resolve towards Jerusalem, Lu 9:51: “**And it came to pass** (while) the days of His taking up were being fulfilled, and He Himself made firm His face to be going (to) Jerusalem.” Jesus told this same Peter this word that when he was converted (from his backslidden state), strengthen (be steadfast) with the brethren. Notice AV makes this challenge very vague of what the Greek is saying, Lu 22:32: “But **I** Myself besought (for) thee, in order that thy faith may not fail; and when thou thyself turned back to be steadfast with thy brethren.”

(In) **truth which is presenting** is present tense participle translated with the use of substantive modifying the dative of preposition noun “truth.” This means the truth which is known and professed among them.

AV translated with the use of simple adjective meaning the truth at present under notice. The reason it should be the former as substantive is because the article is with the participle, not the noun **truth**.

## 2 Peter 1:13

**I am esteeming** is present tense meaning that Peter is continuously taking the lead as his solemn duty to do right. This leadership style will make him to contemplate, Php 2:23: “Therefore I am hoping to send **him** until at once I should see the things (concerning) me.” 1Th 5:13: “and to be esteeming them exceedingly (in) love (on account of) their work. **Keep being at peace** (among) yourselves.”

**Right** is the word of emphasis in this sentence. This adjective means to do what is just.

(In) **this tabernacle** is in a metaphorical sense of life as a pilgrimage (strangers and sojourners), 1Pe 1:1:

“**Peter**, a sent one of Jesus Christ *is writing to the* chosen sojourners of *the* dispersion of Pontus, of Galatia, of Cappadocia, of Asia, and of Bithynia,” 2:11: “Beloved, **I am exhorting** you as strangers and sojourners, *that* ye should be abstaining for yourselves from the fleshly lusts, which are warring (against) the soul.” Luke used it for Solomon’s wish to build a solid house for God, Ac 7:46: “who found favor (before) God, and asked to find a tabernacle for the God of Jacob,” but here (skenoma) is more of a sense of a body as the verb describes it in the next verse, 2Pe 1:14. Paul used another word (skenos) to show our tabernacle is corruptible, 2Co 5:1,4: “For **we know** that if our earthly house of the tabernacle should be destroyed, we are having a building (from) God, a house not made with hands, eternal (in) the heavens. For also **the ones** who are (in) the tabernacle are groaning *as* being burdened; since we are not wishing to be unclothed, but to be clothed upon, in order that the mortal may be swallowed up (by) life.”

**To be stirring up** is present tense infinitive with the use of purpose. This is continuous to keep on rousing you up. Peter is arousing the minds of his readers, 2Pe 3:1: “Beloved, I am writing now unto you **this** second epistle (in) which I am stirring up your pure mind (in) remembrance.” This word in other places in the New Testament means to wake up from sleep, Mr 4:38,39: “And He Himself was (on) the stern sleeping (on) the cushion; and they are arising Him, and are saying to Him, Teacher, is it being no concern to Thee that we are perishing? Yes! And after He has been aroused He rebuked the wind, and said to the sea, keep being silent, keep being quiet. And the wind fell, and there became a great calm.”

**(By) putting in remembrance** is like the Lord's table as we put in recollection, 1Co 11:24: "and *after* He has given thanks He broke *it*, and said, take, eat; this is the body of Mine which is being broken (for) you: keep doing this (in) remembrance of Me." These teachings of Lois and Eunice upon the life of Timothy have affected his recollection of the unfeigned faith, 2Ti 1:5: "*while* I am taking remembrance of the unfeigned faith (in) thee, which dwelt first (in) thy grandmother Lois and in thy mother Eunice, and I have been persuaded that also (in) thee." Peter used this term with stirring up in 2Pe 3:1: "Beloved, I am writing now unto you **this** second epistle (in) which I am stirring up your pure mind (in) remembrance."

## 2 Peter 1:14

**Ye know** is perfect tense participle. It is translated with the use of cause (because). AMP, Moffatt, Murdock, NET, TWENTY and Tyndalte translated with the use of concession: "Since I know." All other translations do not put an use to this participle. There are four things we need to know about this word: (1) Oida is the perfect form of the verb eido, which occurs so infrequently as to be archaic. (2) Oida does not occur in the active present form at all. (3) Although oida is in the perfect tense it is translated as if it were a present, "I know." (4) Yet the perfect idea of "possessed knowledge (intellect)" rather than the present aspect of "acquiring knowledge (personal: ginosko)" dominate the word's definition.

**The putting off** is found here and in Peter's first epistle, 1Pe 3:21: "**Which** also dipping now is saving us *as* a figure, *which* is not putting away of *the* filth of *the* flesh, but *the* demand of a good conscience (towards) God, (by) *the* resurrection of Jesus Christ," where it is the putting away the filth of the flesh. This word from Peter in both epistles is another proof that this epistle is authentic. Peter was soon to die, but he viewed the destruction of his body as the same as 'putting off' clothes, or pulling down a tent.

**My tabernacle** is the same word found in the previous verse, 2Pe 1:13.

**Speedily** is an adjective and is used in the verse as predicate adjective explaining the putting off. This adjective means swift or quick.

**Signified** is past tense referring to what Jesus declared unto Peter, Joh 21:18,19: "**Verily** verily I am saying to thee, when thou was younger thou was girding thyself, and thou was walking where thou was desiring; but when thou should be old thou will stretch forth thy hands, and another will gird thee, and will bring *thee* where thou are not desiring. But He said this signifying by what death he will glorify God. And after He said **this** He is saying to him, keep following Me." Peter knew by personal experience before John wrote it down. This will be a sharp and swift death. This prospect of death must have been painful for Peter as he wrote this epistle.

## 2 Peter 1:15

**But also** is also together later in the epistle, 2Pe 2:1: "**But there arose** also false prophets (among) the people, as also false teachers will be (among) you, who will bring in stealthily sects of destruction, and *as* denying the Master *Who* bought them, *and* will bring upon themselves swift destruction;" to warn about false prophets.

**I will be diligent** is common word for Peter in this epistle. He used it in 2Pe 1:10: "Wherefore rather, brethren, **be diligent** to be making your calling and choosing sure, for *if* ye are doing for yourselves these things ye shall in no wise stumble at such a time," and later in the epistle, 2Pe 3:14: "Wherefore, beloved, *because* ye are expecting **these things**, be diligent *that ye are* without spot and blameless so *that ye* may be found (in) peace." This is future tense meaning that Peter will make every effort to leave a permanent record of his views and hoping that they will not forget them.

**Ye are having** is present tense infinitive translated with the use of indirect discourse and the accusative you (umas) is used as accusative of general reference which makes it the subject of the infinitive verb.



**At every time** is another word on found here as Peter coins this adverb from two words: each or every with at that time meaning as need arises.

**My departure** is in accusative case making it the subject of the infinitive with the use of accusative of general reference. This is another rare word of Peter's vocabulary. This word is only found in two other places in the NT. Peter remembered this word at the Mount of Transfiguration when Jesus is addressing Moses and Elijah concerning his upcoming death, Lu 9:31: "these ones who appeared (in) glory were speaking of His departure which He was being about to be accomplishing (in) Jerusalem." The writer of Hebrews made mention of Joseph speaking of his upper passing away with his children, Heb 11:12: "Wherefore also there were born (from) one, and these ones *as one* had been dead, even as the stars of the heaven *are* in the multitude, and as the countless sand which *is* (by) the shore of the sea *is*." The Greek word is exodus which means departure, exit from life. The exodus is a figure of salvation for the Jews and for Christians our passing from this life to eternal life is symbolized in the same manner. When we prepare for death, we should not be anxious as there is no unknown of the Kingdom ready for us. There may be uncertainty of the feeling of pain before death, but there is hope of the life to come.

**Is doing for itself** is present tense middle infinitive with the use of time because of the preposition (after).

**The remembrance** is the memory and direct object of the infinitive verb. Another coined Greek word by Peter as it is only found here in the NT. Peter wants us to recall or recollect these things. This word means memorial or even grave. Judaism forbids living in tombs, but Peter coined this word to mean that even as he is in the grave, to recall his teachings.

## 2 Peter 1:16

**We have not followed out** is past tense participle translated with the use of cause (*because*). Many translations use time but put their indicator (when) before the main verb. This is contrary to translating participles. The metaphor figure of this word is to imitate one's way of acting. False teachers are like actors as they are hypocrites. These stage players try to explain their narrative in swelling words by following myths, 2Pe 2:3: "and they will make gain of you (through) covetousness with well-turned words: for whom judgment is not being idle for a long time, and their destruction is not slumbering." This is another coined word by Peter as he used it three times in this epistle and is not found elsewhere in the NT. Peter used this word again against "licentiousness" in 2Pe 2:2: "and many will follow out their sensualities, (through) whom the way of the truth will be evil spoken of," "the way of Balaam" in 2Pe 2:15: "they went astray *by* having left the straight way, having followed in the way of Balaam, *son* of Bosor, who loved *the* reward of unrighteousness." Not is the word of emphasis in this sentence to proclaim that it is NOT so.

**Cleverly-imagined** is perfect tense participle translated with the use of simple adjective modifying the word fables. This non-common word is also used by Paul explaining the Scriptures as to make wise, 2Ti 3:15: "and that thou know (from) a babe the sacred letters, which are being able to make thee wise (to) salvation, (through) faith which *is* (in) Christ Jesus." These words regarding to God in the active voice, it is wise; but to men in the passive voice, it is cunning.

**Fables** are an invention for falsehood. This is fiction as the Greek word is mythos where we get the English word myths. When divorced from history, these myths can be accorded to high religious value. This is common today in our so-called Christian churches where traditions are above and more important than Scripture. The Holy Writ becomes symbolic and just a spiritual tool for teaching concepts. These false teachers will not take the Bible literally or inspired by God. They rather lean on ideas, experiences and religious institutions. They are sceptics on prophecy, miracles and the power of God. Finally they dismiss the truths as myths in their evaluation.

**We made known** is past tense is an act in the past that Peter takes pride of sharing the truth concerning Jesus Christ. Paul proclaimed the same, Ga 1:11: “But **I am making known** to you, brethren, the Gospel which was announced (by) me, that it is not (according to) man.”

**Power and coming** are two nouns as direct object of the verb made known. Power means dynamite (dunamis) and coming is the parousia which is the visible return of Jesus from heaven to set up his glorious kingdom. The prophets declared the Son of God with power, Ro 1:4: “Son of God Who has been marked out (in) power, (according to) *the* Spirit of Holiness, (by) *the* resurrection of *the* dead, Jesus Christ our LORD.” This power is in the Gospel, Ro 1:16: “For I am **not** being ashamed of the glad tidings of the Christ: for it is *the* power of God (unto) salvation to everyone who is believing, both to Jew first and to Greek.” 1Th 1:5: “Because **our glad tidings** came not (to) you (in) word only, but also (in) power and (in) *the* Holy Spirit, and (in) much full assurance, even as ye know what we were (among) you (for the sake of) you.” 2Ti 1:8: “Therefore **be not** ashamed of the testimony of our LORD, nor me his prisoner; but suffer evils along with the glad tidings (according to) *the* power of God.” The preaching of the cross is the power of God, 1Co 1:18: “and my word and my preaching became not (in) persuasive words of man’s wisdom, but (in) demonstration of *the* Spirit and of power.” Paul used words of truth which are in demonstration of the Spirit and of power, 1Co 2:4: “and my word and my preaching became not (in) persuasive words of man’s wisdom, but (in) demonstration of *the* Spirit and of power.” Our faith should stand in the power of God, 1Co 2:5: “in order that your faith might not be (in) wisdom of men, but (in) power of God.” The kingdom of God will come in power, 1Co 4:20: “For the kingdom of God is **not** (in) word, but (in) power.” We have exceeding greatness of God’s power, Eph 1:19: “and what *is* the surpassing greatness of His power (towards) us who are believing (according to) the working of the might of His strength.” We all want to know personally more our Lord, and the power of his resurrection, Php 3:10: “*so that* I may know Him and the power of His resurrection, and the fellowship of His sufferings, being conformed to His death.” Our truths have given us the spirit which conquers fear because we have power, love, and a sound mind, 2Ti 1:7: “for God gave us not a spirit of cowardice, but of power, and of love and of wise discretion.” Those who follow fables, have a form of godliness, but deny the power thereof, 2Ti 3:5: “having a form of piety, but denying the power of it. And keep turning away thyself from these.”

**But** (alla) is the form a transition to the cardinal matter.

**We have become** is past tense participle translated with the use of cause (*because*). It takes the same use from this main verb “made known” as the other participle “have followed.” The conjunction did not use “de,” rather “alla” to imply the transition from not following fables to becoming eye-witnesses. Peter, John and James witnessed the discussion between Jesus, Moses and Elijah concerning the death of Jesus and Christ’s second return. This is the basis of Peter’s argument to trust in his prophecy concerning Jesus’ return. Peter speaks later about the difficulty of Paul’s writings as he spoke about Christ’s return throughout his epistles. Later in this epistle, Peter challenged these false teachers who deny the Second Coming of Christ, 2Pe 3:3-10.

**Eye-witnesses** the word is only found here as another coined Greek word by Peter. This word has connotation of inspector or observer. Apostle John started his first epistle to strengthen his teaching that they heard, seen with their eyes, gazed upon (like here to inspect), and their hands handled our Lord Jesus, 1Jo 1:1: “*We are writing these things which* it was (from) *the* beginning, which we have heard, which we have seen with our eyes, which we gazed upon and our hands handled (concerning) the Word of Life.”

**Of his majesty** refer to what Peter noticed at the transfiguration which is the visible splendour of the divine majesty as it appeared in the transfiguration of Christ. This is another coined Greek word as only found here in the NT.

**We have received** is past tense participle translated with the use of cause (*because*), as the other two participles in the previous verse as there is no main verb here but goes back to the previous verse.

**Honor and glory** is a position that Peter felt on the Mount of Transfiguration.

**Has been brought** is past tense participle in the genitive case which translated with the use of genitive absolute. The noun “voice” in genitive case is also genitive absolute becomes subject of the participle. So Peter, John and James did not only see this transfiguration, they heard a voice from God. This genitive absolute has the sense of time (*after*). Matthew, Mark and Luke adds from this saying: keep hearing him, Mr 9:7: “**And there came** a cloud *which* was overshadowing them; **and there came** a voice (out of) the cloud, this is My Son the Beloved: keep hearing Him.” Some could take this from the Baptism of Jesus, Lu 3:22: “and *that* the Holy Spirit descended in a bodily form as a dove (upon) Him, and *that* a voice (out of) heaven came, saying, Thou Thyself are My Son the Beloved, I found delight (in) Thee.” This is clarified by Peter of what setting this was in the next verse, on the holy mount which is the Mount of Transfiguration.

## 2 Peter 1:18

**This voice** is the word of emphasis in the sentence indicating that without voice it was the voice of God.

**Was brought** is past tense participle translated with the use of substantive modifying the noun sound as both are accusative singular feminine. This voice was divine as this voice comes to Jesus, while prophecy does not come by human will, 2Pe 1:21: “For prophecy was **not** brought at any time by *the* will of man, but the holy men of God spoke *while* they were being borne (by) *the* Holy Spirit.”

**We were**, is present tense participle translated with the use of time (*after*).

**(On) the holy mount** which is Mount Tabor, a high mountain in Galilee.

## 2 Peter 1:19

As we go from Peter’s witness, our trust in the truth now moves on to the Holy Writ. Jowett: “True prophecy is declaration, not anticipation; it is vision, not prevision. A prophet is a man who foretells, but who primarily forthtells, tells forth a message which God has given to him. Thus, Peter is not implying that Scripture is at all uncertain. What he is saying is that there are two bases on which one can know that Jesus will return. The first is the apostolic witness of the transfiguration, when the glory of Christ was revealed in part. The second is the word of Scripture. More reliance is put on this second basis than on the first. Yet both are true. Therefore for Peter Scripture is the firmest basis on which to establish one’s faith. For Christians this is a helpful reminder. We are to value Scripture, depend on Scripture and support our faith through Scripture. Yet Scripture is not eternal nor what our faith is placed in. We worship our Lord and his Father, not Scripture. Scripture simply points us to them. It is a true light shining in the darkness.”

I. Knowledge of the truth (Christ), 2Pe 1:1-21

C. Brings assurance 2Pe 1:12-21

2. By the word of prophecy, v. 19-21

**And we are having** is the word of emphasis in this sentence. Peter spoke about the knowledge of the truth which brings salvation, Christians growth, and assurance. This assurance came through the words of Peter, now we will see it coming through the word of prophecy. Notice that the verb is present tense meaning that we are continuously possessing this word of prophecy.

**Also** means that we should not disregard Peter’s witness, but we are having others to make a stronger case for the prophecy of the Second Coming of our Lord. Our law which is mostly based upon Scripture says that every word may be established by two or three witnesses, Mt 18:16: “but if he should not hear, take (with) thee (besides) one or two, in order that every word may stand (upon) *the* mouth of two or three witnesses.” Otherwise it is hearsay which most fables are developed. The Mormons put all their trust in Joseph Smith. The Islam faith put all their trust in one prophet “Mohammad”. They call Jesus a prophet but they believe not His words.

**The more sure prophetic word** is a logos which is trustworthy proceeding from a prophet. Some say that this is reference to Old Testament prophets as the same with the only place this adjective is used, Ro 16:26: “but now *which* made manifest, and (by) prophetic scriptures, (according to) *the* commandment of the eternal God, *which* has been made known (for) obedience of faith (to) all the nations.” But all prophecy, 2Pe 1:20, whether previously; Paul’s writings, 2Pe 3:15: “and keep esteeming the longsuffering salvation of our LORD; according as also our beloved brother Paul wrote to you (according to) the wisdom *which* has been given to him;” or John’s vision at Patmos, Re 1:3: “The one who is reading is **blessed**, and the ones who are hearing the words of the prophecy, and are keeping the things which have been written (in) it *are also blessed*; for the time is near.” Jude tells us not to forget the Apostle words, Jude 1:18: “that they said to you, there will be mockers (in) *the* last time, *who* are walking (after) their own desires of ungodliness.” Peter is saying that this prophetic Word is more trustworthy than even this brief witness of the transfiguration. Two great prophets were with Jesus speaking of Christ’s exodus, but the summation of Messianic prophecies are overwhelming proof of evidence that Jesus fulfilled all prophecies concerning this Pascal lamb which taking away the sin of the world, Joh 1:29: “John is seeing on the morrow Jesus Who is coming (to) him, and is saying, see! the Lamb of God *is coming*, Who is taking away the sin of the world.”

**Ye are giving heed** is present tense participle translated with the use of condition (*if*). Murdoch, NET and Tyndale agree with this use. Garnier translated with the use of time: “while taking note,” AMP, ASV and AV take it as purpose: “that ye take heed.” This verb means to give attention.

**As to a shining lamp** is a light which is continually shining as the verb shining is present tense participle and translated here as simple adjective modifying the noun lamp. Some think that this shining is from Elijah returning, Lu 9:8: “also (by) some, Elijah appeared; also by others, a prophet one of the ancients arose.” This shining witness was when Jesus cast out devils, Mt 9:33: “And *after* the demon **has been thrown out**, the dumb spoke; and the crowds wondered, saying, it was never seen (in) Israel.” Jesus shined after his resurrection, Mr 16:9: “Now after Jesus has arisen early *the* first day of the week He appeared first to Mary the Magdalene, (from) whom He had thrown out seven demons.” But this brightness was not accepted at the beginning by his apostles, Lu 24:11: “And their words appeared (before) them like idle talk is, and they were disbelieving them.” This light is shining in darkness, Joh 1:5: “And that Light is appearing (in) the darkness, and that darkness apprehended it not.” Even though they comprehended it not, some rejoice in it, Joh 5:35: “**This one** was the lamp which is burning and is shining, and ye yourselves wished to rejoice (for) an hour (in) his light,” while the ungodly and wicked does not as they prefer darkness and the light brings them not blessings, 1Pe 4:18: “And if the righteous is being saved with difficulty, where will the ungodly and sinner appear?” Our testimony should be approved as light will disclose it, 2Co 13:7: “But **I am praying** (to) God *that* ye do not at all evil, in order that we ourselves may not appear *as* approved *ones are*, but in order that ye yourselves might be doing what is right, and we ourselves might be *as we are* rejected.” Our life is brief and is shining for a time then vanishes, Jas 4:14. For the lamp, Jesus wants us to expose this light, Mt 5:15: “nor they are lighting a lamp and are putting it (under) the corn measure, but (upon) the lampstand, and it is shining for all the ones who *are* (in) the house.”

**(In) an obscure place** is a dirty condition held by one in any company. This adjective obscure or dark is only found here as Peter coined another Greek word to portrait the filthy and unholy places that this light can penetrate.

**Until the day might dawn** is past tense subjunctive. This day is metaphoric as regarding of abstaining from indulgence, vice, crime, and other acts that are perpetrated at night and in darkness. The verb is only found here in the NT as Peter again coined another Greek word to picture the coming new day.

**Morning** is metaphor for Christ as another coined word by Peter, only found here in the NT. This Dayspring is found as Zacharias, the father of John the Baptist, prophesied that his new-born son will be

prophet, a forerunner to the Christ Lu 1:76: “And **thou**, little child, thyself will be called a prophet; for thou will go (before) *the* face of *the* LORD to prepare His ways;” and that Christ will be the Dayspring, Lu 1:78: “(through) *the* bowels of compassion of our God, (in) which *the* Dayspring visited us (from) on high.” John’s vision closes his revelation with a quotation from Jesus saying that he is the bright morning Star, Re 22:16: “**I** Myself Jesus sent My messenger to testify these things to you (in) the assemblies. **I** Myself am the Root and the Offspring of David, the bright morning Star.”

**Might arise** is past tense subjunctive. This rising up of the Morning star is prophesied by Isaiah, Isa 60:1-3; and the passage fulfilling this prophecy is found in Mt 4:14-16.

## 2 Peter 1:20

**Ye are knowing** is present tense participle translated with the use of cause (because). Williams agrees with this use. AMP, Phillips, TWENTY translated with the use of imperative: “first *{you must}* understand;” Garnier translated with the use of time: “while knowing;” NET translated with the use of condition: “if you recognize;” Tyndale translated with the use of result: “So that ye first know.” This verb means personal knowledge from observing firsthand that there are so many prophets over a long time span speaking the same message of a future redeemer, and many expected even Jesus’ disciples an earthly King not a paschal lamb. The present tense makes our knowledge an on-going event.

**First** is an adverb modifying to know. This adverb brings us back to the previous verse that we are having this trustworthy prophetic word as it is not fables.

**This** is singular meaning that there is one thing that we personally are knowing.

**All** is not individually here as we cannot pick and choose which prophecy we will follow, but here is collective, as all scripture is inspired, 2Ti 3:16: “All **scripture** is God-inspired and profitable (for) teaching, (for) conviction, (for) correction, (for) discipline which is (in) righteousness.”

**Prophecy** is as collective including the New Testament prophecies. Some commentators say that this is referring to only Old Testament prophets, but Peter is writing this epistle to convey that false teachers are denying the Second Coming of our Lord, 2Pe 3:1-4. Notice in verse two there that Peter refers to the OT prophets and the commandments of the Apostles. These prophecies of old were written for instruction in encouragement, Ro 15:4: “For **as many things as** were written before, they were written before (for) our instruction, in order that we might have the hope (through) the endurance and (through) the encouragement of the scriptures.” Prophecy is not predicting events as forecasters but are Foretelling what God told them to write. In some prophetic books, the prophets tells us that God spoke in this manner, Am 3:8: “The lion hath roared, who will not fear? the Lord GOD hath spoken, who can but prophesy?” 7:15-16: “And the LORD took me as I followed the flock, and the LORD said unto me, Go, prophesy unto my people Israel. Now therefore hear thou the word of the LORD: Thou sayest, Prophecy not against Israel, and drop not *thy word* against the house of Isaac.” Jer 23:16: “Thus saith the LORD of hosts, Hearken not unto the words of the prophets that prophesy unto you: they make you vain: they speak a vision of their own heart, *and* not out of the mouth of the LORD.” Eze 6:2: “Son of man, set thy face toward the mountains of Israel, and prophesy against them,” Zec 13:2: “And it shall come to pass in that day, saith the LORD of hosts, *that* I will cut off the names of the idols out of the land, and they shall no more be remembered: and also I will cause the prophets and the unclean spirit to pass out of the land.” Some prophets label themselves as prophets, 1Ki 18:22: “Then said Elijah unto the people, I, *even* I only, remain a prophet of the LORD; but Baal’s prophets *are* four hundred and fifty men.” Other label their prophets, 1Sa 3:20: “And all Israel from Dan even to Beersheba knew that Samuel *was* established *to be* a prophet of the LORD.” 1Ki 16:7: “And also by the hand of the prophet Jehu the son of Hanani came the word of the LORD against Baasha, and against his house, even for all the evil that he did in the sight of the LORD, in provoking him to anger with the work of his hands, in being like the house of Jeroboam; and because he killed him.” 1Sa 22:5: “And the prophet Gad said unto David, Abide not in the hold; depart, and get thee into the land of Judah. Then David departed, and came into the forest of Hareth.”

Earlier prophets are Abraham, Ge 20:7; Aaron, Ex 7:1; Moses, Nu 12:6 De 34:10; seventy elders with Moses, Nu 11:24,25; Deborah, Jud 4:4. What made prophecy valid? The prophecy is a saying of imminent act of salvation or judgment. Admonitions and warnings are given to avert judgment, Eze 3:17: "Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me." Most of these prophets end in martyrdom. John the Baptist is called a prophet, Mt 11:9. Jesus is fulfilled by being a prophet, Ac 3:22-23. The end of prophecy ended with the conclusion of Canon of Scripture. Other prophets like Mohammad and Joseph Smith arose, but must be denied as they contradict Scriptures, as it does not build or edify the church, 1Co 14:3-4: "but the one who is prophesying, is speaking *for* building up and encouragement and consolation. **The one** who is speaking with a tongue, is building himself up; but the one who is prophesying is building up an assembly." All prophecies must be tested by discerning spirits, 1Co 12:10: "but operations of works of power to another, and prophecy to another, and discerning of spirits to another, and kind of tongues to a different one, and interpretation of tongues to another." The best test or proof of true prophecy is their confession concerning Christ, 1Jo 4:2-3: "**(By) this ye are knowing the Spirit** of God: every spirit which is confessing Jesus Christ *Who* has come (in) the flesh is (of) God. And **every spirit** which is confessing not Jesus Christ *Who* has come (in) the flesh is not (of) God: and this is that *spirit* of the antichrist, which ye heard that it is coming, and now it is already (in) the world." This is their fruits, Mt 7:16: "Ye will know them **(by) their fruits**; are they gathering a bunch of grapes (from) thorns, or figs (from) thistles? No!" their truths concerning our Lord and Saviour Jesus Christ. This is not their works as Satan himself can transform as an angel of light, 2Co 11:14: "and *it* is not wonderful: for Satan himself is transforming himself (into) a messenger of light;" and perform miracles, Mr 13:22: "For false Christs and false prophets **will arise**, and they will give signs and wonders, (to) deceive if possible even the chosen ones."

**Scripture** is the writing as known as Holy Scripture or the Collection of Individual Books. Paul calls it the Holy Writings, Ro 1:2: "which He promised before (through) His prophets (in) *the* Holy Writings;" sacred letters, 2Ti 3:15: "and that thou know (from) a babe the sacred letters, which are being able to make thee wise (to) salvation, (through) faith which is (in) Christ Jesus." Jesus referred to individual passages, Mt 21:42: "**Jesus is saying** to them, read ye never (in) the scriptures, *the* stone which the ones who were building rejected, this became (into) head of *the* corner: this became (from) *the* LORD, and is it wonderful (in) our eyes? Yes!" 22:29: "**And Jesus answered and said** to them, keep being deceived, *because* ye know not the scriptures, nor the power of God." He also advised us to search several passages concerning the Messianic prophecies, Joh 5:39: "**Keep searching** the scriptures, for ye yourselves are thinking to be having eternal life (in) them, and these ones are the ones who are witnessing (concerning) Me." Paul reasoned with the Jews about this fact, Ac 17:2: "**And (according to) the custom** with Paul **he went in** (to) them, **and was reasoning with them** (for) three Sabbaths (from) the scriptures;" and to expound the Gospel, 1Co 15:3: "For **I delivered** to you (in) *the* first place, what also I received, that Christ died (for) our sins, (according to) the scriptures," as they knew not yet the Scripture that is was necessary that Jesus would rise from among the dead, Joh 20:9: "for they knew not yet the scripture, that it is necessary for Him to rise (from among) *the* dead." Those new Christians in Thessalonica examined the Scriptures daily to see if these things are so, Ac 17:11: "**And these were** more noble than the ones (in) Thessalonica, who received the word (with) all readiness, (according to) daily examining the scriptures if these things were so." Peter used Scripture over and over in his first epistle, 1Pe 2:6: "For **it is being contained** (in) scripture, behold, I place (in) Sion a corner stone, chosen, precious; and the one who is believing (on) Him shall in no wise be put to shame." And now here saying the prophecy of Scripture is from God, not from man.

**Of its own interpretation** mean these writers whether OT and NT received their message from God. This word is only found here in the NT. Another coined word by Peter. It was not a fabrication of their own minds. They were not story tellers, they are messengers from God. The Roman Catholic church used this to mean that only the Church can interpret Scripture, and lately some are teaching that historical development decides such prophecy. Both are erroneous as Jesus asked a certain doctor concerning the law, Lu 10:25: "**And behold, a certain doctor of the law stood up**, tempting Him, and saying, Teacher, what shall I do *and* shall inherit eternal life?" And many Jews were confounded how unlearned Peter and

John were, Ac 4:13: “But while they are seeing the boldness of Peter and of John, and perceived that they are unlettered and uninstructed men, they were wondering, and were recognizing them that they were (with) Jesus.” Timothy learned Scripture from a child, and Paul expects his readers to understand, Eph 3:4: “(by) which ye are being able *while* ye are reading *it*, to perceive my understanding (in) the hidden thing of Christ;” 1Th 5:27: “I am adjuring you by the LORD *that* the epistle be read to all the holy brethren.” These writers did not come up with this as their own invention; otherwise there would be errors or disagreements as most writers cannot agree on one subject. There may be difficulties with some passages, but with the right spirit, these difficulties can be reasoned out for the glory of God. Therefore there is not any prophecy of Scripture fabricated out of private disclosure.

## 2 Peter 1:21

**Not** is the word of emphasis in this sentence. Peter wants his readers to think of the impossibility of this happening.

**Was brought** is past tense in passive voice. Peter is still thinking about the Second Coming of our Lord. Grace is offered to believers at the parousia, 1Pe 1:13: “Wherefore *after ye have girded up for yourselves* the loins of your mind, hope perfectly, being sober, (in) the grace *which* was being brought to you (at) *the* revelation of Jesus Christ.” This verb means bringing as the voice coming to Jesus, 2Pe 1:17-18 as here prophecy does not come by human will.

**They were being borne** is present tense with passive voice. This verb is the same as the past verb above “was brought”, but now present tense meaning they are continually bearing, bringing forth or producing forth in a speech or writing.

**(By) Holy Spirit** is the source of their message. Notice that there is no article to define essence.

Robertson: “Peter is not here warning against personal interpretation of prophecy as the Roman Catholics say, but against the folly of upstart prophets with no impulse from God.”

## 2 Peter 2:1

Peter wrote to the Christians for the purpose of knowing the truth concerning Christ. This truth gave them salvation, growth, and assurance. Now Peter will look at those who are opposing this truth.

1 But there arose also false prophets (among) the people, as also false teachers will be (among) you, who will bring in stealthily sects of destruction, even as denying the Master *Who* bought them, *and* will bring upon themselves swift destruction; 2 and many will follow out their sensualities, (through) whom the way of the truth will be evil spoken of; 3 and they will make gain of you (through) covetousness with well-turned words: for whom judgment is not being idle for a long time, and their destruction is not slumbering.

### II. Opposition to the truth, 2Pe 2:1-22

#### A. The introduction of false prophets and teachers, 2Pe 2:1-3

**But also** is the contrast of the knowledge of the truth to those who oppose this truth. These two words together is also used by Peter in 2Pe 1:15 speaking of Peter will be diligent to share the truth concerning Christ especially his Second Coming, 2Pe 1:16.

**There arose** is the word of emphasis in this sentence. This verb is past tense. The word means to become or to be, but when it involves a time element, it should be translated to arise, to appear in history, to come upon the stage.

**False prophets**, is one Greek word meaning those who are acting as divine inspired prophets, but utter falsehoods under the name of divine prophecies. How many are preaching in the name of Jesus but are teaching false doctrine in the world?

For centuries the Roman Catholics held that they are a world Christian church following the traditions of the apostles, but they are a cult. A cult is a religion which professes Jesus as their leader, but they hold not to the fundamental beliefs of Scripture as who actually Jesus is. The Roman Catholic holds to traditions rather than Scripture. Just because this institution is ancient, it received their doctrine in a similar manner to Jehovah Witnesses, Mormons, Seventh Day Adventists, and Christian Science. Today, RC still holds unto the worship of Mary, the keeping of sacraments to entitle them to eternal life, and the mass which is crucifying Christ over and over. The JW believe that Jesus is not God and follow the Watchtower; Mormons teach that Jesus is an angel (brother of Satan) and follow Joseph Smith; Seventh Day Adventists hold to keeping the law and follow not Jesus teachings, but Ellen White; Christian Science denies Jesus' deity and virgin birth and follows Mary Baker Eddy. Therefore, RC holds to church traditions and follow their Pope. Do you see the familiarity?

The Protestant churches did not break away because of Henry VIII wanted divorce, but it was over salvation by faith alone. After Reformation, this protestant movement became dead such as Anglican, Methodist, and Lutheran as each still hold to their fundamentals of the faith that personal faith in Jesus provides regeneration. Many of these dead churches no longer teach explicitly of personal relationship with Christ, but on paper they hold to the fundamental truths found in Scripture.

The early church did not earnestly contend for the faith which was once delivered unto the saints, Jude 1:3: "**Beloved**, while I was using for myself all diligence to be writing to you (concerning) the common salvation, I had necessity to write to you, exhorting *that ye* should be earnestly contending for the faith which was once delivered to the saints." From history we see how little by little over generations, these false prophets have caused from delusion to heresies. How can this happen? From church history it was over greed. The Church of Rome promised financial help, the distant Bishops would follow their lead. They were bold, ambitious, and talkative, take fees, and tell people what they want to hear. Jesus warned about these false prophets, Mt 7:15: "But **keep giving heed** (of) the false prophets, who are coming (to) you (in) raiment of sheep, but within they are rapacious wolves." 24:11, 24: "and many false prophets will arise, and will mislead many; for false christs and false prophets **will arise**, and will give great signs and wonders, so as to mislead, if possible, even the chosen ones." John warns us to test the spirits and many false prophets are gone out into the world, 1Jo 4:1: "**Beloved**, stop believing every spirit, but keep proving the spirits, if they are (of) God; because many false prophets have gone out (into) the world." The singular false prophet that John uses means the one who spread false doctrine during Tribulation, Re 20:10: "and the devil who was misleading them was thrown (into) the lake of fire and of brimstone, and where the beast and the false prophet *are*; and they will be tormented day and night (for) the ages of the ages." Notice that all three are evident for Satan's trinity: devil, beast and false prophet.

**(Among) the people** meaning that these false prophets are leaders among non-Christians. Above we mentioned many cults, but these false prophets could also include other religions.

**False teachers** are ones who teach strange doctrine. This is only found here as another coined word from Peter. This shows again that this was from the Apostle Peter as author. This word could be that they teaching faith plus demonstration without knowing the effect on the assurance of salvation for the weak-minded. They could also be those who teach that you can lose your salvation such as the Wesleyan Church. They could be those who hold to speaking in tongues as a second blessing such as the Pentecostal Church. There could be those who teach that salvation is possible after death as the Universalists. There could be those who hold that knowledge will lead to salvation, this crept into the early church which is called Gnosticism. There could be those who hold that there is no Second Coming as Preterism. This is what Peter is challenging here! This shows their rejection of Christ's dominion over their lives. Notice the future tense as prophecy by Peter will happen. So we should believe Peter's prophecy the same as the Old Testament prophets. This has occurred as we study Church History the plague of each Church



denomination started with the right motive, and then did not contend for the faith. Notice Peter is not attacking the followers of such erroneous teachings, but the leaders. John did the same in the book of Revelation as he wrote to the seven stars which are the messengers of these seven churches, Re 1:20: "*this is the hidden thing of the seven stars which thou saw (on) My right hand, and the seven golden candlesticks. **The seven stars** are messengers of the seven assemblies; and the seven candlesticks which thou saw are seven assemblies.*" These messengers are the leaders of each assembly and are accountable for their flock, 1Ti 4:16: "**Keep giving heed to thyself and to the teaching; keep continuing in them;** for *if* thou are doing this, thou will save thyself and the ones who are hearing thee."

**(Among) you** mean that this prophecy will happen with these readers. So it does not take long for false teachers to be accepted with Christians.

**Will bring in stealthily** is future tense but will happen shortly. This verb means that these false teachers will introduce in secretly or craftily. This is only found here and again another coined Greek word by Peter. Paul uses the adjective form where Peter probably took this saying, Ga 2:4: "And **(on account of) the alien false brethren**, who came in by stealth to spy out our freedom which we are having (in) Christ Jesus, in order that they might be bringing us into bondage." These ones wormed their way in and are at work where they do not belong.

**Sects of destruction** which are those marked by destruction. Sects are part of a group such as of the Sadducees, Ac 5:17: "And the high priest and all the ones who *were* (with) him **arose**, which is *the* sect of the Sadducees, *and were filled* with anger;" of the Pharisees, Ac 15:5: "And certain of the ones (of) the sect of the Pharisees *who had believed* **rose up**, saying, it is necessary to be circumcising them, and to be charging *them* to be keeping the law of Moses." These sects lead to destruction as they are works of the flesh, Ga 5:20: "idolatry, sorcery, enmities, strifes, jealousies, indignations, contentions, divisions, sects." These sects can be manifested if they are tested, 1Co 11:19: "for it is necessary also to be sects (among) you, in order that the approved *ones* may become manifest (among) you." The same way we find out about false prophets as testing the spirits, 1Jo 4:1: "Beloved, **stop believing every spirit, but keep proving the spirits,** if they are (of) God; because many false prophets have gone out (into) the world."

**Denying** is present tense participle translated with the use of means (*as*). Garnier agree with this use: "as denying." Other translations did not put a use to this participle. It could also be manner or result. This verb means they are continually rejecting their Master which is Jesus Christ. These false teachers could go as far as denying the Son, 1Jo 2:22-23: "Who **is** the liar but that one who is denying that Jesus is the Christ? **Everyone** who is denying the Son, has neither the Father." But false teachers start with denying the power which is the Holy Spirit, 2Ti 3:5: "having a form of piety, but denying the power of it. And keep turning away thyself from **these**;" thus certain Christian sects fabricated other ways that the Holy Spirit operates which makes them claim false judgments on their brethren. This leads some to be judgemental on the way others are walking with the Lord. They criticise those who do not attend church regularly. They criticise if you do not have faith specifically for healing or speaking in tongues. They challenge if your faith is authentic by the way you live!

**Master** is our Lord Jesus. These false teachers do not reject the doctrine of salvation, the person of Christ, or any other fundamental teaching, but reject to have Jesus as their Master. They want to control their own life and thoughts. The false teachers have followers, 2Pe 2:2: "and many will follow out their sensualities, (through) whom the way of the truth will be evil spoken of," and those may not only deny Jesus as Master, but also deny as God and Jesus Himself (Grandville and Sharp rule), Jude 1:14: "And Enoch the seventh (from) Adam, **prophesied** also to these ones saying, behold, *the* LORD came (amidst) His Holy myriads."

**Will bring** is present tense and translated with the use of attendant circumstance (*and*). Phillips agrees with this use. AV translated with the use of result: "that bought;" the same with Murdoch and Williams: "thus bringing on;" also NET: "As a result, they will bring." This verb means to cause something to befall

one, usually something evil. This word is only found here, 2Pe 2:6: “and He condemned *the* cities of Sodom and Gomorrah *after* He reduced *them* to ashes (with) an overthrow, having set an example *while they* are intending to be living ungodly;” and Ac 5:28: “saying, charge we not you by a charge not to be teaching (in) this name? Yes! And behold, **ye have filled** Jerusalem with your teaching, and are purposing to bring (upon) us the blood of this man.”

**Swift destruction** is quick destruction. Destruction is the same word as with sects earlier in the verse. Swift is only used by Peter as another coined word where he used it also in 2Pe 1:14: “*because* ye know that the putting off of my tabernacle is speedily, as also our LORD Jesus Christ signified to me.”

## 2 Peter 2:2

**Many will follow out** means that when false teachers claim their victims, they follow one’s authority by complying or yielding to their teaching. This is a figurative sense only found by Peter in his second epistle. Peter said earlier that he followed not myths or fables, 2Pe 1:16, but here many will follow these false teachers. How sad! As later he gave an example of Balaam, 2Pe 2:15.

**Sensualities** as they followed because of unbridled lusts. In the physical world it is sexual desires, but in the spiritual world it is pride, 1Ti 6:4: “he is puffed up, *because* he was knowing nothing, but was being sick (about) questions and disputes of words, (out of) which envy, strife, evil speakings, wicked suspicions are coming.” TR uses another word as those Greek manuscripts probably had a problem with this word, so it was changed to destructive ways as AV uses pernicious ways.

**Will be evil spoken of** is future tense with passive voice. This Greek work is blasphemeo where we get the English word to blaspheme which is a transliteration of the Greek word. How do we find this teaching as blasphemous? The answer is given by Peter here: **the way of truth**. This saying is only used for Christianity, Ac 9:2: “*and asked* (from) him letters (to) Damascus (to) the assemblies, so that if any *who* was being both men and women should be found of the way, he may bring *them* bound (to) Jerusalem.” 16:17: “She herself *who* has followed Paul and us cried *who* was saying, these men are bondmen of the Most High God, who are announcing *the* way of salvation to us.” 18:25: “He himself was instructed in the way of the LORD, and being fervent in spirit, he was speaking and was teaching accurately the things (concerning) the LORD, *because* he is knowing only the dipping of John;” 22:4: “who persecuted this way (unto) death, binding and delivering up both men and women (to) prisons,” 24:14: “But I am confessing this to thee, that (in) the way which they are calling sect, so I am serving the ancestral God, believing all things which have been written (throughout) the law and the prophets.” In the OT it means “the right road,” Ge 24:48: “And I bowed down my head, and worshipped the LORD, and blessed the LORD God of my master Abraham, which had led me in the right way to take my master’s brother’s daughter unto his son,” as Peter meant here, Ps 119:30: “I have chosen the way of truth: thy judgments have I laid *before me*.” So what do we do if we have brethren who are following false teachers? Paul advised us to turn away from them, Ro 16:17: “But **I am exhorting you**, brethren, keep considering the ones who are making the divisions and the causes of offence (contrary to) the teaching which ye yourselves learned and turn away (from) them.” Tit 3:10: “Keep rejecting a sectarian man (after) one and a second admonition.” These are serving their own belly through pride, Ro 16:18: “For **such** are serving not our LORD Jesus Christ, but their own belly; and (by) the kind speaking and praise they are deceiving the hearts of the innocent.” Paul also urged to mark them and stop associating with them, but treat them not as an enemy, but as a brother, 2Th 3:14,15: “But **if** anyone is not obeying our word (by) the epistle, keep marking for yourselves that one and stop associating with him, in order that he may be ashamed; and stop esteeming him as an enemy, but keep admonishing him as a brother.” Remember our testimony is important to the infants in the Lord as we need to be a pattern, Php 3:17: “Keep being imitators together of me, brethren, and keep considering the ones thus who are walking as ye are having us *for* a pattern.” Beware of those philosophers, Col 2:8: “keep seeing lest there will be anyone who is making a prey of you (through) the philosophy and empty deceit, (according to) the tradition of men, (according to) the elements of the world, and not (according to) Christ.”

## 2 Peter 2:3

**They will make gain** is future tense but impending as it will happen unto the readers. This verb means they will use a person for gain. This word is only used twice in the NT. Once here and in Jas 4:3: “**Ye are asking** and **ye are receiving not**, because ye are asking for ourselves evilly, in order that ye may spend *it* (in) your pleasures.” These false teachers will use these like assets or liabilities depending on your value.

**(Through) covetousness** means that greed is their desire. Study how the RC used indulgences to bribe their followers to get their loved ones out of purgatory. Many TV evangelists used their ministry for the sake of filthy lucre.

**With well-turned words** means their words are fabricated or forged that they sound foreign but intelligent. These teachings are speculative and immoral. This is another coined word by Peter as only found here in the NT. The sample of this is they are denying the Second Coming of Christ, 2Pe 3:4: “and are saying, where is the promise of His coming? For since **the fathers** fell asleep, all things thus are continuing (from) *the* beginning of *the* creation.”

**Judgment** is not eternal damnation as this Greek word is *krisis*. This Greek word is *krima* which is a decision or sentence of a judge. This is the judgment seat of Christ. This is legal action that the case against them is being built up.

**Is not being idle for as a long time** means there is taking in account for a long period. This verb is present tense and only found here as another coined word by Peter to convey a figure of how these false teachers will be handled in God’s justice. We expect swift judgment with the church, but God allows the latent activity of judgment, as these false teachers may be miserable in their wrong-doing as a Father disciplining his children. Their works will be burnt up at the judgment seat of Christ. These works are working itself out as they are living and in action. God has not changed his mind about these false teachers even though these teachings are long standing. God is in charge and will take care of these wicked works, Ps 73:3,11,12,27-28: “For I was envious at the foolish, *when* I saw the prosperity of the wicked. And they say, How doth God know? and is there knowledge in the most High? Behold, these *are* the ungodly, who prosper in the world; they increase *in* riches. For, lo, they that are far from thee shall perish: thou hast destroyed all them that go a whoring from thee. But *it is* good for me to draw near to God: I have put my trust in the Lord GOD, that I may declare all thy works.” Ro 12:19: “**Stop** avenging yourselves, beloved, but give thou place to wrath; for it has been written, vengeance *is* to Me, I Myself will recompense, *the* LORD is saying.”

**Their destruction is not slumbering** means that (God decreed this sentence as on-going) will not continue to be in a sleeping mode but will seize them to their destruction, Mt 25:5: “But *while* the bridegroom **was tarrying**, all became drowsy and they were sleeping.” The verb is present tense meaning that their destruction is not continually sleeping. God is aware of it. Their falsehoods will be exposed and their greed will come to light as their destruction will be swift. Notice destruction is found three times in these last three verses: sects of destruction, verse 1, swift destruction, verse 1, and here.

## 2 Peter 2:4

II. Opposition to the truth, 2Pe 2:1-22

A. The introduction of false prophets and teachers, 2Pe 2:1-3

B. The proof of false prophets destruction 2Pe 2:4-9

4 For **if** God spared not *the* messengers *who* sinned, but *by* having thrown *them* to the deepest abyss to chains of darkness having been kept (for) judgment; 5 and He spared not *the* ancient world, but He preserved Noah a herald of righteousness, *after* He brought in *the* flood upon *the* world of *the* ungodly; 6 and He condemned *the* cities of Sodom and Gomorrah *after* He reduced *them* to ashes (with) an overthrow, having set an example *while they* are intending to be living ungodly; 7 and He delivered *the* righteous Lot, *who* was oppressed (by) the conduct (in) licentiousness of the lawless. 8 For that righteous *man who* is dwelling (among) them **through seeing** and hearing, was tormenting day (by) day *his* righteous soul with *their* lawless works, 9 *the* LORD knows *how* to be delivering *the* pious (out of) temptation, and to be keeping *the* unrighteous *ones* (to) a day of judgment;

## II. Opposition to the truth, 2Pe 2:1-22

### B. The proof of their destruction 2Pe 2:4-9

**For** is referring to what was just said in the previous verses. It started out with the false prophets, and then to the false teachers, and finally to the followers of these teachings. This spiral fallacy starts outside the church and enters the church secretly through craftiness. The followers are lured through spiritual pride, and the false teachers are rewarded through greed. The way of truth will reveal this false teachings and God is not sleeping as he is very aware of these destructive measures as there is always a remnant to deliver the truth. Those who split churches over intelligent sounding words are within time exposed and they move on. We all have experienced these transient preachers! Now Peter goes back to the beginning of those false prophets which started all this mess! This section deals with those who are corrupt in the world. False teachers are within the church assembly.

**If** is the word of emphasis in the sentence. This is conditional upon how God's punished those who are against him, Ro 9:20: "Yea **rather**, O man, who are thou thyself the one who is answering against God? Will the thing formed **say** to the One Who formed *it*, why thou made me thus? No!" Those during the Tribulation will act in this manner, Re 13:4-6. So the beast is Satan's messiah's as he is misleading the ones who are dwelling on the earth, Re 13:14: "And **it is misleading** the ones who are dwelling (on) the earth, (because of) the signs which it was given to it to work (before) the beast, saying to the ones who are dwelling (on) the earth, make an image to the beast, which is having the wound of the sword, and lived." And the beast will have his false prophet, Re 16:13: "And I saw (out of) the mouth of the dragon, and (out of) the mouth of the beast, and (out of) the mouth of the false prophet, three unclean spirits as frogs *are*." 19:20: "And the beast **was taken**, and the false prophet who has done the signs (before) him *was also taken*, (in) which he misled the ones who have received the mark of the beast, and the ones who were doing homage to his image. The two were cast **alive** (into) the lake of fire which was burning (with) brimstone."

**Spared not** is past tense meaning that God did not abstain from punishing the wicked false prophets. God did not spare the Israelites, Ro 11:21: "for since God spared not the branches (according to) nature, lest neither He shall spare thee." God did not spare his own Son, Ro 8:32: "**Who** indeed spared not His own Son, but gave up Him (for) us all, how will He grant not also to us all things (with) Him?" The false teachers will not spare God's flock, Ac 20:29: "For **I** myself know this, that (after) my departure grievous wolves will come in (among) you, *who* are not sparing the flock." The three judgments were against those of the world, not within God's flock: (1) fallen angels; (2) wicked world; (3) wicked cities. Notice it goes from widespread spiritual community to the human race to two cities. These false prophets are openly blunt of their fallacies but false teachers are wolves in sheep clothing. Are these false teachers saved? We would be going down their paths of outward fruits, as they hold to the fundamentals of the faith, but are twisted in some doctrines. Only God knows their motives and we should not judge. We just need to call them brothers as Paul warned us, 2Th 3:15: "and stop esteeming *him* as an enemy, but keep admonishing *him* as a brother." Let us withdraw from such disorderly brothers, 2Th 3:6: "Now **we are charging** you, brethren, (in) *the* name of our LORD Jesus Christ *that* ye should be withdrawing yourselves (from) every brother *who* are walking disorderly, and not (according to) the tradition which he received (from) us."

**Messengers** means angels as the Greek word is angelos (aggelos) which is a transliteration of this Greek word. These messengers have proven faithless to the trust committed to them by God, and have given themselves over to sin, Jude 1:6: “And **messengers** who kept not their own first-estate, but left their own dwelling, (unto) judgment of *the* great day in eternal bonds (under) darkness;” and now obey their leader, the devil, Mt 25:41: “**Then** He will say also to the ones (on) *the* left, keep going (from) Me, the cursed, (into) the eternal fire, which has been prepared for the devil and his messengers.” Re 12:7: “And war **came to pass** (in) the heaven: Michael and his messengers warred (against) the dragon, and the dragon warred, and his messengers;” 1Co 6:3: “**Know ye not** that we will judge messengers? Yes! *How* much more then *are* things of this life? **No!**” 2Co 12:7: “And **by the surpassingness** of the revelations in order that I might not be exalting myself, a thorn in the flesh was given to me, a messenger of Satan, in order that he might be buffeting me, in order that I might not be exalting myself.”

**Having thrown to the deepest abyss** is past tense participle translated with the use of manner (by). Garnier translated with the use of time: “after thrusting them down to Tartarus.” Most translations put the use of imperatival as AV: “cast down to hell.” This word is only found here in the NT, another coined word by Peter. Strong says: “the name of the subterranean region, doleful and dark, regarded by the ancient Greeks as the abode of the wicked dead, where they suffer punishment for their evil deeds; it answers to Gehenna of the Jews.” Hell, Enoch 20:2 as the place of punishment of the fallen angels, while Gehenna is for apostate Jews. The Old Testament for hell is sheol, where is the abode for the dead. TDNT: “All the souls of men do not go to one place. But all people go to the grave. As to the destiny of the souls of men in the intermediate state, the OT says little. Actually the NT says little too, but what it says is decisive.” The saved go to heaven and bliss; the wicked go to hell and torment. In the OT the hope of the righteous is life with God, the wicked have not this hope.

**Having been kept** is perfect tense participle with the use of purpose. Most translations put this use to this participle but make it look like an infinitive as AV: “to be reserved.” The perfect tense is past action with abiding results. Peter used this word as he can testify how he was kept in prison, Ac 12:5,6: “Therefore Peter indeed was kept (in) the prison; but fervent prayer was made (by) the assembly (to) God (concerning) him. But when Herod **was being about** to be bringing forth him, in that night Peter was sleeping (between) two soldiers, having been bound with two chains, also guards were keeping the prison (before) the door.” Peter also used this word to show our inheritance is kept in heaven for us, 1Pe 1:4: “(to) an inheritance incorruptible and undefiled and unfading, *which* has been reserved (in) *the* heavens (for) us.” Peter later used this word speaking of the unjust are kept for the Day of Judgment like these fallen angels. This reservation of darkness is forever, 2Pe 2:17: “**These are** fountains without water, clouds which are being driven (by) storm, to whom the gloom of darkness has been kept (for) ever.” The rainbow is the promise of keeping this world until the Day of Judgment by fire, 2Pe 3:7: “But **the** now **heavens** and the earth are treasured up by His word, being kept for fire (to) a day of judgment and destruction of ungodly men.”

## 2 Peter 2:5

**Old world** means the archaic world before the flood. This ancient world was full of wickedness. When we are saved, our old nature is archaic that our relationship with God has changed, 2Co 5:17: “so that if **anyone is** (in) Christ, *there is* a new creation: the archaic things passed away, behold, all things have become new.”

**Spared not** is the same word and tense as in verse 4 where God spared not the fallen angels, now the second example, God spared not the archaic world full of wickedness, Ge 6:5-7,11-13: “And GOD saw that the wickedness of man *was* great in the earth, and *that* every imagination of the thoughts of his heart *was* only evil continually. And it repented the LORD that he had made man on the earth, and it grieved him at his heart. And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them. The earth also was corrupt before God, and the earth was filled with violence. And God looked

upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth. And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.”

**But saved Noah eight** means that God saved Noah who is the eight person, Ge 6:18: “But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons’ wives with thee” (which are seven others), Ge 6:8: “But Noah found grace in the eyes of the LORD.” 1Pe 3:20: “*who* disobeyed sometime, when once the longsuffering of God was waiting (in) *the* days of Noah, *while* an ark was being prepared, (into) which *are* few, that is eight, souls were saved (through) water.” Same tense as spared not, Job 22:15-16: “Hast thou marked the old way which wicked men have trodden? Which were cut down out of time, whose foundation was overflowed with a flood,” past tense, but is the contrast of punishment and salvation. The days of Noah will like the Second Coming of Christ, Mt 24:37-39: “But **as** the days of Noe *were*, so will also the coming of the Son of man be. For **as** they were (in) the days which *were* (before) the flood, eating and drinking, marrying and giving in marriage, (until) the day *which* Noe entered (into) the ark, and they knew not, (till) the flood came and took away all, thus also will the coming of the Son of man be.” Noah entered the ark by faith, Heb 11:7: “**By faith after Noah** has been divinely instructed (concerning) the things which were not yet seen, *although* he has been moved with fear, he prepared an ark (for) salvation of his house; (by) which he condemned the world, and became heir of the righteousness (according to) faith.” This second example is not shared by Jude. Only the fallen angels, Jude 1:6: “And **messengers** who kept not their own first-estate, but left their own dwelling, (unto) judgment of *the* great day in eternal bonds (under) darkness;” and Sodom and Gomorrah are used by Jude, Jude 1:7: “**As** Sodom and Gomorrah, and the cities (around) them, in like manner with them, *who* have given themselves to fornication and have gone (after) other flesh, are set forth as an example, *while* they were undergoing the penalty of eternal fire.”

**Herald of righteousness** means that Noah communicated the just living not like the rest of the world in his generation, Ge 7:1: “And the LORD said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation.” He preached the righteous judgment to come but the wicked believed not, Ge 7:5: “And Noah did according unto all that the LORD commanded him.” 1Pe 3:19: “(in) which also It went *and* preached to the spirits (in) prison.”

**He brought in** is past tense participle translated with the use of time (*after*). All other translations agree with the use of time except Tyndale which translated with the use of attendant circumstance: “and brought in.” AV does not render a use to this participle. This verb is used three times in the NT. It is used here and again by Peter in 2Pe 2:1: “**But there arose** also false prophets (among) the people, as also false teachers will be (among) you, who will bring in stealthily sects of destruction, and *as* denying the Master *Who* bought them, *and* will bring upon themselves swift destruction;” and in Ac 5:28: “saying, charge we not you by a charge not to be teaching (in) this name? Yes! And behold, **ye have filled** Jerusalem with your teaching, and are purposing to bring (upon) us the blood of this man.” This verb means to cause something to befall one, usually something evil.

## 2 Peter 2:6

**And he condemned** is past tense. This verb means divine judgment, Ro 8:3: “For *although* the law is **being powerless**, (in) that it was weak (through) the flesh, God *who* has sent His own Son (in) likeness of flesh of sin and (for) sin condemned that sin (in) the flesh.” Human condemnation is only a verdict and later the execution of penalty, but with God they are both converged. The law condemns us and we perish, but in Christ, God condemns sin and we are free.

**Sodom and Gomorrah** are two genitives apposition to the noun “cities.” These two cities are spoken of by Jude to include also cities around them, Jude 1:7: “**As** Sodom and Gomorrah, and the cities (around) them, in like manner with them, *who* have given themselves to fornication and have gone (after) other flesh, are set forth as an example, *while* they were undergoing the penalty of eternal fire.” There sin was unnatural lusts, Ge 19:5: “And they called unto Lot, and said unto him, Where *are* the men which came in

to thee this night? bring them out unto us, that we may know them.” Some liberals who promote homosexuality say that it was inhospitality, but this would make God’s Word incorrect. As Genesis 19:5 where these men wanted to know the visitors, who were men. The verb to know is used for sexual intercourse on the part of both men and women as Adam knew his wife Eve, Ge 4:1: “And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD.” It is used to describe this sexual perversion known as sodomy, Jud 19:22: “Now as they were making their hearts merry, behold, the men of the city, certain sons of Belial, beset the house round about, *and* beat at the door, and spake to the master of the house, the old man, saying, Bring forth the man that came into thine house, that we may know him.” Lot even offered his two daughters, who have not known man (virgins) instead of the visitors, Ge 19:8: “Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as *is* good in your eyes: only unto these men do nothing; for therefore came they under the shadow of my roof.” This is a distortion of Scripture if we take this as inhospitality. The law found in Leviticus forbids that man lie with man as well woman with woman, Le 18:22: “Thou shalt not lie with mankind, as with womankind: it is abomination.” Paul warned us against such uncleanness, Ro 1:24,26,27: “Wherefore also God **gave** them up (in) the desires of their hearts (to) uncleanness, *that* their bodies are being dishonored (between) themselves: **(Because of) this reason** God gave them up (to) passions of dishonor; for both their females changed the natural use (into) which *is* (contrary to) nature; both in like manner also the males left the natural use of the female, *and* were inflamed (in) their lust (towards) one another, males (with) males *who* are working out the shameless thing, and are receiving (in) themselves the recompense which it was necessary of their error.” 1Co 6:9: “Or know ye **not** that unjust ones will not inherit *the* kingdom of God? Yes! **Stop being misled**; neither fornicators, nor idolaters, nor adulterers, nor abusers of themselves as women, nor abusers of themselves with men,” 1Ti 1:10: “fornicators, abusers of themselves with men, men stealers, liars, perjurers, and if any other thing is opposing to sound teaching.” Jude even explains that this was giving themselves over to fornication and after strange flesh, Jud 1:7: “**As** Sodom and Gomorrah, and the cities (around) them, in like manner with them, *who* have given themselves to fornication and have gone (after) other flesh, are set forth as an example, *while* they were undergoing the penalty of eternal fire.” This third example is plain, fire and brimstone from heaven upon these cities, Ge 19:24: “Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven.”

**He reduced to ashes** is past tense participle translated with the use of time (*after*). This word is only used here as another coined word by Peter.

**Having set an example** is perfect tense participle which was in the past but have abiding results as an example. The verb is translated with the use of result. Moffatt agreed with this use: “thus gave the impious.” Phillips translated with the use of time: “when he sentenced.” This punishment is done as an example explained by Jude 1:7. This gross acceptance of sodomy is set as a warning, but history does not learn from this. The fall of the Roman Empire was caused because of their indulgences in sodomy, now the world has gone as far as saying that homosexuals are a race like the African-Americans. Forty years ago, homosexuality was a sickness like drunkenness. Then later they changed their theory that they were born in this manner. Afterwards, it was their lifestyle. Now it has included as forms of deviant sexuality, LGBT. Fornication (sex outside marriage) was the only sexual immorality the world was facing, then divorce was accepted within Christian circles to lead to this sexual revolution to what we have today. If God can destroy Sodom and Gomorrah and cities around it, what will he do to this world which is declaring such acceptance of unholy sexual pleasures? Only within the marriage between man and a woman, God can bless, all others God will judge, Heb 13:4: “Marriage *is* **honorable** (in) every way, and the bed is undefiled; but God will judge fornicators and adulterers.”

**Are intending** is present tense in genitive case translated with the use of genitive absolute referring to time (*while*). The verb means to be about, to have in mind, to thinking to. The root word is to care about.

**To be living ungodly** is present tense infinitive translated with the use of completing the verb. They are acting impiously, not morally good, as piety is to live morally good, 2Pe 1:3: “**As** His divine power has given to us all things which *pertain* (to) life and piety, (through) the knowledge of the One Who called us

(through) glory and virtue.” This present tense of these two verbs displays how continuous this immoral lifestyle is becoming in their permanent thinking.

## 2 Peter 2:7

**He delivered** is past tense. This word means to rescue as in an eschatological sense in Mt 6:13: “and do not lead us (into) temptation, but deliver us (from) the evil one. For the kingdom and the power and the glory is **Thine** (to) the ages. Amen.” Ro 11:26: “and so all Israel will be saved, according as it has been written, the Deliverer will come (out of) Sion, and He will turn away ungodliness (from) Jacob;” Col 1:13: “Who delivered us (from) the authority of darkness, and translated *us* (into) the kingdom of the Son of His love,” 1Th 1:10: “and to be awaiting His Son (from) the heavens, Whom He raised (from among) the dead, Jesus Who was delivering us (from) the coming wrath.” 2Ti 4:18: “And the LORD **will deliver me** (from) every wicked work, and will preserve me (for) His heavenly Kingdom; to whom *be* glory (unto) the ages of the ages. Amen.” Peter also used this word later in 2Pe 2:9: “*the* LORD knows *how* to be delivering *the* pious (out of) temptation, and to be keeping *the* unrighteous *ones* (to) a day of judgment.”

**Righteous Lot** is part of the OT saints, Mt 23:35: “so that it may come (upon) you all *the* righteous blood *which* was being poured out (upon) the earth (from) the blood of Abel the righteous, (to) the blood of Zacharius son of Bariachias, whom ye murdered (between) the temple and the altar,” who are included with the prophets, Mt 13:17: “For **verily** I am saying to you, many prophets and righteous *men* desired to see what ye are seeing, and they saw *them* not; and to hear what ye are hearing and they heard *them* not.” The word righteous is used three times in 2Pe 1:7-8. Here and the next verse that righteous, and righteous soul.

**Was oppressed** is present participle in the passive voice. The verb translated with the use of substantive modifying Lot. This word is used here and in Ac 7:24: “and *while* he was seeing a certain one *who* was being wronged, he defended *him* and avenged the one who was being oppressed, *and* smote the Egyptian.” The verb means to be afflicted with evils.

**(In) licentiousness** means filthy conversation, turning grace into licentiousness, and denying their Lord God, Jesus Christ, Jude 1:4: “For certain men **came in stealthily**, who have been before marked out of old (to) this sentence, ungodly *persons* changing the grace of our God (into) licentiousness and denying the only master God and our LORD Jesus Christ.”

## 2 Peter 2:8

**Through seeing** is the word of emphasis in this sentence.

**Was tormented day (by) day** is imperfect tense meaning that Lot was being harassed by his sense of **righteous soul with lawless works**.

## 2 Peter 2:9

**To be delivering** is present tense infinitive which is completing the verb knows, the same goes for **to be keeping**. The contrast between the two verbs that the pious (righteous ones) are being rescued out of the proving while the unrighteous ones are being guarded for the day of punishment. The present tense conveys this as an on-going event.

## 2 Peter 2:10

As we looked at those who opposed the truth, Peter introduced to us the false prophets and teachers. False prophets were the ones who were in the world, while the false teachers have crept into the churches as sheep in wolf’s clothing. Then Peter gave us proof of the false prophets destruction as the three examples



were those in the heavens (fallen angels), on earth (world flood), and in the cities (Sodom and Gomorrah). All three were not part of God's family, but promoted rebellion against the Almighty God. Now Peter will describe these false prophets in detail.

10 and specially those ones who are walking (after) *the* flesh (in) *the* lust of pollution, and are despising lordship. Self-willed **daring** ones who are speaking evil of glories are trembling not; 11 where messengers are not bringing (against) them a railing charge (before) the LORD *although* they are greater in strength and power. 12 But these, as natural irrational animals *are who* have been born (for) capture and corruption will utterly perish (in) their corruption, *because* they are speaking evil (in) what they are being ignorant, 13 *and* they will receive *the* reward of unrighteousness; *because* they are esteeming pleasure the indulgence (in) *the* day; *they are* spots and blemishes luxuriating (in) their deceits, feasting with you; 14 having eyes full of an adulteress and that cease not from sin, alluring unestablished souls; having a heart exercised in craving, *they are* of curse children; 15 they went astray *by* leaving the straight way, having followed in the way of Balaam, son of Bosor, who loved *the* reward of unrighteousness; 16 but had reproof of his own wickedness: *the* dumb ass *who* spoke (in) a voice of a man, forbade the madness of the prophet. 17 These are fountains without water, clouds which are being driven (by) storm, to whom the gloom of darkness has been kept (for) ever. 18 For *while* they are speaking **great swelling words** of vanity, they are alluring (with) *the* desires of *the* flesh, by licentiousness, the ones who indeed escaped from the ones who are walking (in) error, 19 promising them freedom, *while* they themselves are being bondmen of corruption; for by whom anyone has been subdued, by him also he has been held in bondage. 20 For **if** *after* they have escaped the pollutions of the world (through) *the* knowledge of the LORD and Saviour Jesus Christ, but they are being subdued having again been entangled by these, the last has become to them worse than the first. 21 For it were **better** for them to have known the way of righteousness than *who* have known *it* to turn back (from) the holy commandment *which* was delivered to them. 22 But **it has happened** to them the word of the true proverb: *the* dog has returned (to) his own vomit; and *the* sow washed (to) *her* rolling place in *the* mire.

## II. Opposition to the truth, 2Pe 2:1-22

### C. The description of false prophets, 2Pe 2:10-22

**Of pollution** is objective genitive of the verb noun lust. The word is only found here in the NT, another coined Greek word by Peter. This verb means uncleanness or defilement. Paul uses the verb form in Tit 1:15: "**All things** are pure to the pure; but to the ones who have been defiled and unbelieving nothing is pure, but both their mind and conscience have been defiled."

**Are walking and are despising** are both present tense participle translated with the use of substantive modifying those ones (article of previous reference to unrighteous in verse 9). Notice these unrighteous ones are continuously walking in the flesh and are continuously despising (thinking down) lordship which is God or Christ whom the false prophets despise with their libertinism, Jude 1:8: "**In like manner** also, these dreamers are defiling *the* flesh, and are setting aside lordship and are speaking evil of glories."

**Daring** is the word of emphasis in this sentence. These self-pleasing heretics are presumptuous which means arrogant or one who fails to observe the limits of what is permitted or appropriate.

**Are speaking evil** of is present tense participle translated with the use of substantive modifying the noun daring. These daring ones are blaspheming the glories who are the heavenly angels and even earthly rulers, Jude 1:8,9: "**In like manner** also, these dreamers are defiling *the* flesh, and are setting aside lordship and are speaking evil of glories. But **Michael** the archmessenger did not dare to bring against *him* a railing charge when he reasoned for himself with the devil (about) the body of Moses, but said, *the* LORD rebuke thee."

**Are trembling not** is present tense meaning that these false prophets are continuously not fearing God's messengers. This verb was used in three separate situations. The first is the woman who had an issue of blood for twelve years, and touched the hem of Jesus' garment to be healed. After she was healed, Jesus asked who touched him, and she feared and trembled and worshipped him, Mr 5:33: "But **the woman** who has been frightened and was trembling, knows what has happened (upon) her, came and fell down before Him, and said to Him all the truth." Lu 8:47: "And after the woman has seen that she hid not, while she was trembling she came, and she fell down before Him, and she declared to Him (for) what cause she touched Him (before) all the people, and how she was immediately healed." The other was when Apostle Paul met Jesus on the road to Damascus, and Paul trembled and was astonished of the light and the voice from Jesus, Ac 9:6: "but **rise up** and enter (into) the city, and it will be told thee what it is necessary for thee to be doing." And here as these false prophets are not afraid of God's messengers and earthly governments. They disrespect those in authority and despise the restraints of law.

## 2 Peter 2:11

**Where messengers are not bringing** means that they are heavenly angels are not announcing. This verb is present tense meaning that God's angels will not continually bring a blasphemous judgment against them who are these arrogant daring false prophets. The false prophets are lifted up with pride willing to do something that angels don't dare to do. Jude gives an example from Michael who will not challenge the devil over the body of Moses but referred to the Lord for rebuking, Jude 1:9: "But **Michael** the archmessenger did not dare to bring against *him* a railing charge when he reasoned for himself with the devil (about) the body of Moses, but said, *the LORD* rebuke thee."

**They are,** is present tense participle translated with the use of concession (*although*). AMP, TWENTY, and WEB agree with this use. Garnier translated with the use of time: "while existing;" NET, Phillips, Tyndale, and Williams translated with the use of substantive: "who are."

**Greater in strength and power** means that these angels are greater than them who are the false prophets. Their greatness is in the manner of strength as God's weakness is stronger than men, 1Co 1:25: "Because **the foolishness** of God is wiser than men; and the weakness of God is stronger than men." The other manner is found in power which is dynamite. Even though Michael is the archangel, the commander of the Lord's army, is more powerful than the false prophets, all heavenly angels will allow God to take care of these false prophets, as God said judgment is mine said the Lord of hosts, 2Co 10:4-6: "for the arms of our warfare *are* not fleshly, but powerful through God (to) *the* overthrow of strong-holds; overthrowing reasonings and every high things *which* is being lifted up (against) the knowledge of God, and leading captive every thought (into) the obedience of the Christ, and having (in) readiness to avenge all disobedience, when your obedience may be fulfilled."

## 2 Peter 2:12

**These** are those false prophets from 2Pe 2:1. This is the word of emphasis in this sentence.

**Natural irrational animals** are heretics who are governed by absurd instincts, Jude 1:10: "But **these ones** they know not whatever things they are speaking evil of; but whatever things naturally, as the irrational animals *are*, they are understanding, they are corrupting themselves (in) these things." Festus wrote to King Agrippa saying that it is irrational to send a prisoner without signifying his charges, Ac 25:27: "For **it is seeming irrational** to me *which* is sending a prisoner, not also to signify the charges (against) him." These are the only times that this word irrational is used. Evolution says that we progressed from animals, but here it is very clear that these false prophets are capable of living lower than the animals. Mankind is not descended from animals; it is right down with them as living like animals. This low place has left them in a hopeless and helpless state.

**Have been born** is perfect tense participle with the use of substantive modifying animals, meaning that this past action has abiding results.

**(For) capture and corruption** mean that the purpose why these false prophets have been born is to seize and destroy, just as a beast is caught in hunting.

**Will be destroyed with (in) their destruction** is future tense in passive voice. These false prophets who have been born for destruction will be destroyed within their own destruction.

**They are speaking evil** is present tense participle translated with the use of cause (because). Garnier, NET, Phillips, TWENTY, Tyndale and Williams translated with the use of imperative: “keep speaking;” Murdoch translated with the use of time: “while reviling.” This word means to blaspheme as in verse 10 and again as a noun in verse 11.

## 2 Peter 2:13

**They will receive** is future tense participle translated with the use of attendant circumstance (*and*). AV and Tyndale agree with this use. Garnier translated with the use of time: “while taking into possession;” Moffatt translated with the use of imperative: “done out.” Here, the false prophets will receive their unrighteous reward which eternal damnation. Whatsoever anyone should sow, he will also reap, Ga 6:7,8: “**Stop being misled**, God is not being mocked; for whatsoever man should be sowing, that also he will reap. For **the one** who is sowing (to) his own flesh, will reap corruption (from) the flesh; but the one who is sowing (to) the Spirit, will reap eternal life (from) the Spirit.” We are going to receive at the judgment seat of Christ, 2Co 5:10: “For it is necessary for us **all** to be manifested (before) the judgment seat of Christ, in order that each may receive for himself the things (in) the body, (according to) what he did, whether good or evil.” Submitting unto the Lord, not unto men, the same will receive at this judgment seat, Eph 6:7,8: “doing service (with) good will as to the LORD and not to men; *because* ye know that whatsoever good *thing* each should do, he will receive this (from) the LORD, whether bondmen or free.” All what we do, must be done for the Lord, if it is unto men will receive for this sin, Col 3:23,25: “And **whatsoever** ye should be doing, keep working heartily as to the LORD and not to men; But **the one** who is doing wrong will receive *for* what he did wrong and there is no respect of persons.” We will receive salvation, 1Pe 1:9: “receiving for yourselves the end of your faith, *the* salvation of *your* souls.” And Bishops will receive a crown of glory at Christ’s appearing, 1Pe 5:4: “And *after* the Chief Shepherd **has been manifested**, ye will receive the unfading crown of glory.”

**They are esteeming** is present tense participle translated with the use of cause (*because*). AV and NET translated with the use of manner: “as they that count.” Notice the continuous present tense.

**Pleasure** is among our flesh, Jas 4:1,3: “**Whence** *are* wars and fightings *coming* (among) you? *Is it not* thence, (from) your pleasures which are warring (in) your members? Yes! **Ye are asking and ye are receiving not**, because ye are asking for ourselves evilly, in order that ye may spend *it* (in) your pleasures.”

**The indulgence** is found here and in Lu 7:25: “But **what** have ye gone out to see? A man *who* had been arrayed (in) soft clothing? **Behold**, the ones who are living (in) splendid clothing and luxury are (in) the palaces,” where it is luxurious living. Here it is indulgence of the pleasure of the flesh. This gluttony of strong desire for pleasure which could be sexual but the lust for money may be the motivator, as John the Baptist was not in kings’ court but in the desert, as later in this verse it shows that these are living in luxury (luxuriating) by their deceits.

**Spots**, a noun means unholy, Eph 5:27: “in order that He may present it to Himself the glorious assembly not having spot or wrinkle or any of such things, but in order that she might be holy and blameless,” as this is only found here and in Ephesians.

**Blemishes**, a noun is only found here in the NT. Another coined word by Peter. It means that these heretics have moral libertinism.

**Feasting with** is present tense participle translated with the use of result. These false prophets are conducting moral damage (spots) with your love feasts, Jude 1:12: “**These ones** are sunken rocks (in) your love feasts, *while* they are feasting together *with you* fearlessly, and are pasturing themselves; clouds without water, *which* are carried about (by) winds; autumn trees, *which are being* without fruit, twice dead *which* are rooted up.” Tertullian says it is not a type of the Lord’s table in the fourth century, but was equal to our pot lucks by the congregation to invite more visitors. Then these feasts turned into gluttony and rioting. Later in that century, the Council of Laodicea prohibited these love feasts to be held in the churches because of abuse and fell into disuse. This ritual was later revived by the Methodists but calling it the Lord’s Supper. Clarke: “Among the ancients, the richer members of the Church made an occasional general feast, at which all the members attended, and the poor and the rich ate together. The fatherless, the widows, and the strangers were invited to these feasts, and their eating together was a proof of their love to each other; whence such entertainments were called love feasts. The love feasts were at first celebrated before the Lord’s Supper; in process of time they appear to have been celebrated after it. But they were never considered as the Lord’s Supper, nor any substitute for it.”

## 2 Peter 2:14

**Eyes full of adulteress** mean that these false prophets cannot look at a woman without filthy sexual thoughts. They are undressing these women in their minds. Pornography is a major problem with Christian leaders, so it would not farfetched with those who know not the Lord, Mt 5:28: “but I Myself am saying to you, Everyone who was looking upon a woman (to) lust after her, already committed adultery with her (in) his heart.”

**Cease not from sin** means these false prophets are unable to stop sinning. Cease from is only found here in the NT as another coined word by Peter. Notice sin is singular as sin in general, insatiable lust, like 1Pe 4:1: “Therefore *since* **Christ** suffered in *the* flesh (for) us, also arm ye yourselves with the same mind, for the one who has suffered (in) *the* flesh has ceased from sin.”

**Alluring** is present tense participle with the use of means as having at the beginning of the verse and also having at the end of the verse. All three make the use means. This verb here is only found three times, here, later in the epistle, 2Pe 2:18: “For *while* they are speaking **great swelling words** of vanity, they are alluring (with) *the* desires of *the* flesh, by licentiousness, the ones who indeed escaped from the ones who are walking (in) error,” and Jas 1:4: “But let that endurance keep having its perfect work, in order that ye might be perfect and complete, (in) lacking nothing.” All three times means to allure, to entice or to catch by bait.

**Unestablished** is another coined word by Peter as Peter also used it in 2Pe 3:16: “As also (in) **all his epistles**, speaking (in) them (concerning) these things, (among) which some things are hard to be understood, which the untaught and unestablished are wrestling, as also the other scriptures, (to) their own destruction.” This means that these young Christians are unstable as they need to move from spiritual milk to the meat of Word. These false prophets, such as JW will visit your front door with their watchtower, 2Jo 1:7: “because many deceivers, who were not confessing Jesus Christ *Who* was coming (in) the flesh entered (into) the world; this is that deceiver and that antichrist.” If you are not ground in the faith, it is best to follow John’s advice, 2Jo 1:10: “**If** anyone is coming (to) you, and is not bringing this teaching, stop receiving him (into) *the* house, and stop saying to him to be rejoicing.”

**Exercised** is perfect tense participle in passive voice translated with the use of substantive modifying heart. This verb means here to train for greed.

**Of cursed children** as we are children of obedience, 1Pe 1:14: “**As** children of obedience *are*, stop fashioning yourselves to the former desires (in) your ignorance,” therefore they are children of disobedience.

## 2 Peter 2:15

**They went astray** meaning that these false prophets were at one time prophesying God's message.

**Coffman:** "Balaam was not always a false prophet; because, at one time, he was a genuine prophet of God, one of the great Messianic prophecies of the Old Testament being accredited to him."

**Having left** is past tense participle translated with the use of manner (*by*). NET agrees with this use.

Garnier translated with the use of time: "After abandoning." Some will say that they left because they are backslidden. This is difficult because they will receive the reward of unrighteousness, 2Pe 2:13: "*and they will receive the reward of unrighteousness; because they are esteeming pleasure the indulgence (in) the day; they are spots and blemishes luxuriating (in) their deceits, feasting with you.*" And Jude 1:13: "**Wild waves** of the sea, *which* are foaming out their own shames; wandering stars, to whom the gloom of darkness has been kept (to) the ages," the gloom of darkness has been kept to the ages. God will execute judgment against the ungodly, Jude 1:15: "to execute judgment (against) all, and to convince all their ungodly (concerning) all the works of their ungodly which they did ungodly, and (concerning) all the hard *things* which ungodly sinners spoke (against) Him." Some will say that they lost their salvation and left.

This is refuted by Heb 6:4-6: "For *it is impossible* for the ones who were once enlightened, also tasted the heavenly gift, and became partakers of the Holy Spirit, and tasted the good word of God and the works of power of the coming age, and fell away, to be renewing again (to) repentance, crucifying afresh for themselves the Son of God, and exposing Him publicly." These false prophets came to the believers and they were exposed, so they left because they were never a Christian, 1Jo 2:19: "They went out (**from among**) us, but they were not (of) us; for if they were (of) us, they possibility have remained (with) us; but in order that they might be being made manifest that all are not (of) us."

**Having followed** is past tense participle with the use of means. Peter followed not fables, 2Pe 1:16: "For *because* we have **not** followed out cleverly-imagined fables, we made known to you the power and coming of our LORD Jesus Christ, but *because* we have become eye-witnesses of His majesty;" many will follow out their sensualities, 2Pe 2:2: "and many will follow out their sensualities, (through) whom the way of the truth will be evil spoken of;" and here following the way of Balaam. So this is another coined word by Peter.

**Wages of unrighteousness** means that Balaam thought that he could get by disobeying the command of God. Balaam was greedy, but also counselled the Moabites to entice the Hebrew women to have illicit sexual relations, Nu 31:15: "And Moses said unto them, Have ye saved all the women alive?" These false prophets today promote homosexual marriages; promote un-equal yoked partners to be married (Christian with a non-Christian); promote ecumenical services as promoting non-denominational gatherings; promote their one-world religion based upon their "good" works: the freemasons. Freemasonry teaches that there is one God and that men of all religions worship that one God using a variety of different names.

## 2 Peter 2:16

**Of his own wickedness** is only found here in the NT. Another coined word by Peter. This one went contrary to the law.

**The madness** is only found here in the NT. Another coined word by Peter. God needed a talking donkey to hinder the insanity of this prophet.

## 2 Peter 2:17

**These**, is the word of emphasis in this sentence.

**Wells without water**, are false expectation of empty words, just as in Jude clouds without water. These expectation for rain resulted with no success. A dry well is useless. For a thirsty soul seeking the truth and come away unsatisfied. The results are emptiness and disappointments by accepting false prophets. There are a lot of spiritual hungry souls in the world. In the desert, a spring without water would be the ultimate

disaster; and clouds, or mists that promised moisture for burning crops, which instead of doing so were driven away, would be exactly the same thing.

## 2 Peter 2:18

**They are speaking** is present tense participle translated with the use of time (*while*). AV, Garnier, Murdoch and Tyndale agree with this use. Moffatt, NET and Williams translated with the use of manner: “By talking;” Phillips and TWENTY translated with the use of means: “With their high-sounding.” This verb means to give out a sound, noise or cry thus making known one’s thoughts. It is only used once outside Peter, Ac 4:18 when the apostles after Pentecost were told by the Jewish leaders to not speak in the name of Jesus. The other two places are found here and in 2Pe 2:16 when the dumb ass spoke.

**Great swelling words**, is the word of emphasis in this sentence. This adjective means a metaphor immoderate or extravagant. This word is found here and in Jude 1:16: “**These ones** are murmurers, complainers, *by walking (after) their lusts; and their mouth is speaking great swelling words, by admiring persons for the sake of profit.*” They seem to attach great importance to what they say and display it in a pompous manner. Error is noisy as these false prophets substitute sound for sense. But these many words may come in a flowery fashion as it may sound nice, but the substance is lacking. It is not like a choir of many voices as they are in tune, but one voice giving out a noise of nonsense.

**Of vanity** means empty which is devoid of truth. This word is used here and in Ro 8:20: “For the creature was subjected **to vanity**, not willingly, but (by reason of) Him Who has subjected *it, (in) hope*” and Eph 4:17: “Therefore I am saying **this**, and am testifying (in) the LORD, that ye are no longer walking even as also the rest, nations are walking (in) *the vanity of the mind.*” In Romans, Paul used this word to show how man heaps up riches not knowing how to share, Ps 39:6: “Surely every man walketh in a vain shew: surely they are disquieted in vain: he heapeth up *riches*, and knoweth not who shall gather them.” We see this today with only 1% of the rich possessing 90% of world riches. In Ephesians, the nations are walking about with empty thoughts which are morally wrong as they worship idols.

**They are alluring** is present tense meaning that these false prophets are continually, non-stop enticing or deceiving. This word is found here and earlier in verse 14 where these false prophets are beguiling the easily influenced souls. This word is also found in Jas 1:14: “But **each one** is being tempted (by) his own lust *while* he is being drawn away and is being allured,” where James is saying that every person can be enticed. So we need to be aware of our own lust!

**Indeed escaped** is past tense participle translated with the use of substantive modifying the word “the ones” which is direct object of the verb to allure. MSS has two changes here: first the adverb is changed from indeed or clean by AV to barely or scarcely; secondly the tense of the verb is present tense instead of past tense. These two changes were made by the copyist because this accords better with the scope of the passage meaning that they are almost escaping. By this it is a process of falling in fallacy. There could be a strong disagreement with this as the only place where this word is found is in 2Pe 1:4: “(through) which He has given to us the greatest and precious promises, in order that ye may become partakers of *the* divine nature (through) these, *after* ye have escaped the corruption (in) *the* world (in) lust,” where this verb is translated there in the past tense. If we can indeed escape from the corruption of the world through the greatest and precious promises unto a divine nature, why cannot others? Coffman: “there is no such thing as a partial escape, or a bare escape, from sin. One either has ‘clean escaped,’ or he has not escaped at all.” Also Peter translated again this word again in the past tense in 2Pe 2:20: “For **if after** they have escaped the pollutions of the world (through) *the* knowledge of the LORD and Saviour Jesus Christ, but they are being subdued having again been entangled by these, the last has become to them worse than the first.” So there it refers to those who have escaped from the corruption of the world, meaning that these learned from the correct truths of living through the life of Jesus and lived morally, and then enticed and returned to their former ways by these false prophets. We know of many Baptists who are now JW. They heard how to live in their assemblies and adopted their lifestyle, but were not born again and were enticed by the false prophets of this cult.

## 2 Peter 2:19

**Promising** is present tense participle with the use of means. The main verb is in the previous verse, “they are alluring.” AV and Garnier translated with the use of time: “While they promise;” Murdoch translated with the use of attendant circumstance: “And they promise;” NET translated with the use of concession: “Although promise.” This word means to offer or vow. There can be tension over the word and the deed, so the outcome can be worthless. It all depends on who gives the promise. If it is God, the outcome is certain as God cannot lie, Tit 1:2: “(in) hope of eternal life, which God Who is not a liar promised (before) the ages of time.” But if it is by man, the outcome varies, 1Ti 6:21: “which some *who* were professing missed the mark (in reference to) the faith. *May grace be* (with) thee. Amen.” Here it is promised by these false prophets who cannot be trusted.

**Them** are those in the world as Peter would have said you if these false prophets would have made promises to the church community.

**Freedom** means liberty without having dependence on anyone. Today the democratic political system is promoted for civil liberties. Financial freedom is explored for a good retirement. Relationship freedom is staying single. Religious freedom is the separation of church and state. Spiritual freedom is only attained by the act of Christ, Ga 5:1: “Therefore **in the freedom** wherewith Christ made us free, keep standing fast, and be held not again in a yoke of bondage.” The Gospel call gave us this freedom, Ga 5:13: “For **ye** yourselves were called (for) freedom, brethren; only *use* not the freedom (for) an occasion to the flesh, but serve ye one another (by) love.” God gave us the indwelling Holy Spirit to keep us free from the law and the second death, Ro 8:2: “For **the law** of the Spirit of life (in) Christ Jesus set me free (from) the law of sin and of death.” So we need to abide in Christ’s Word, Joh 8:31,32: “**Therefore Jesus was saying** (to) the Jews who had believed on Him, if ye yourselves should abide (in) My word, ye are truly My disciples; and ye will know the truth, and that truth will set you free.” Instead of the written law on stone, we have the law written in our hearts and the Holy Spirit will guide in the truth, Joh 16:13: “but when that One should come, the Spirit of truth, He will guide you (into) all the truth; for He will not speak (from) Himself, but whatsoever He should hear He will speak, and He will announce the coming things to you.” This promise of freedom from the false prophets is not freedom of truth in Christ, but pleasures in sin for a season, Heb 11:25: “having chosen rather to be suffering affliction with the people of God, than to be having *the* temporary enjoyment of sin.” They may promise civil liberties, but it will not be spiritual liberty.

**Are being** is present tense participle translated with the use of time (*while*). AMP, ASV, Moffatt, Murdoch, Phillips, TWENTY, and WEB agree with this use. Tyndale translated with the use of attendant circumstance: “and are themselves;” Williams translated with the use of concession: “though they are.” The word means they came forth from under. Notice the subject is emphatic “they themselves,” because of the pronoun “himself.”

**Bondmen of corruption** mean that these false prophets are alluring these in the world to freedom while they are bound in the chains of servitude. They are slaves to their appetites for sin and they promise freedom which they have no idea of this truth, Joh 8:34: “**Jesus answered** them, verily verily I am saying to you, everyone who is doing sin is a bondman of that sin.” They are spiritual dead and the blind are leading the blind, Mt 23:24: “**Blind guides**, who is filtering out the gnat, but is swallowing the camel.” Joh 9:41: “**Jesus said** to them, if ye were blind, ye possibility were not having sin; but now ye are saying, “we are seeing;” therefore that sin of yours is remaining.” Ro 2:19: “and thou have persuaded that thou are a guide of the blind, a light of the ones *who are* (in) darkness.”

**Has been subdued** is perfect tense in the passive voice. This word means to make less, inferior, or overcome. This is used twice by Peter, here, and 2Pe 2:20: “For **if after** they have escaped the pollutions of the world (through) *the* knowledge of the LORD and Saviour Jesus Christ, but they are being subdued having again been entangled by these, the last has become to them worse than the first.” Paul used it in

2Co 12:13: “For **what** is it which ye were inferior (beyond) the rest *of the* assemblies, except that I myself himself burdened you? **Forgive me this injustice.**” Here it is an illusion to the ancient custom of selling for slaves those whom they had conquered and captivated in war. So as soon as these false prophets promise freedom, the followers are subdued by the false prophet. Notice the perfect tense of action in the past with abiding results meaning this has happened in the past by those who followed these false prophets and they are still subdued.

**Has been held in bondage** is perfect tense in passive voice. These followers are given wholly to the needs and services of the false prophets. This was done in the past and has abiding results as the previous verb.

## 2 Peter 2:20

**If**, is the word of emphasis in this sentence. This conditional statement is based upon the possibility that the one, from anyone in the previous verse, would be subdued after moral righteousness taught through our Lord Jesus.

**Have escaped** is past tense participle translated with the use of time (after). The main verb is perfect tense “has become.” All other translations have agreed with this use. This here is proof that MSS are incorrect of changing 2Pe 2:18. Coffman says: “The thing in view in this verse is a spiritual condition described as worse than being lost; and the only thing that answers to such a condition is that of being lost without the possibility of being saved. Therefore, this verse is to be understood in connection with Heb 6:6, ‘quenching the Spirit’ {1Th 5:19} ‘the sin unto death’, {1Jo 5:16} being ‘dead while alive’, {1Ti 5:6} etc., that is, the state of having committed ‘an eternal sin’.” {Mr 3:29}

**The Lord and Saviour** are identical in this text as the first noun has an article but the second does not join by the conjunction “and” (Grandville & Sharp rule).

**Having been entangled** is past tense participle with the use of means. Most translations use the preposition “de” to join the main verb “are being subdued” which is present tense. Without knowing that “having been entangled” is a participle, the reader in English would think that they are either “indicative” or normal verbs or the translators put the use of attendant circumstance as the preposition is not in the Greek. Because the preposition is present in the Greek, this is poor translating of a participle. It would have been better to not translate the participle at all as Garnier did: “but having been entangled again.” Moffatt translated with the use of condition: “if they get entangled.”

**Worse than the first** is a comparison also given by our Lord, Mt 12:43-45: “But when **the unclean spirit** should go out (from) the man, it is going (through) waterless places, seeking rest, and it is not finding *it*. Then **it is saying**, I will return (to) my house, whence I came out; and *after* it came, it is finding *it* being unoccupied, having been swept and having been adorned. **Then** it is going and is taking (with) itself seven spirits more wicked than itself, and *after* they entered in they are dwelling there; and the last of that man is becoming worse than the first. **Thus** it will be also to this wicked generation.”

## 2 Peter 2:21

**Better** is the word of emphasis in this sentence. This adjective means that it would more advantageous to not have known the way of righteous than to turn back. Gaebelein said in one of his sermons, “Friends, if you came in here today unsaved and you walk out of here unsaved, I am the worst enemy that you have ever had, because you have heard the gospel and you can never go into the presence of God and tell him that you have never heard the gospel. You have heard it, and it will be worse for you when God pronounces judgment than for any heathen in the darkest part of the earth today.”

**The way** is referring to the event of when Paul met Jesus in the way, Ac 9:17. Barnabas recalled the way, Ac 9:27. It is the way of salvation, Ac 16:17; the way of the Lord, Ac 18:25; the way of God, Ac 18:26; that way, Ac 19:9,23; this way, Ac 22:4; the way, Ac 24:14; way, Ac 24:22. Now Peter leads us to the way of truth, 2Pe 2:2; the way of Balaam, 2Pe 2:15; and now the way of righteousness. Jude mentioned the way of Cain, Jude 1:11.



**(From) the holy commandments** shows that some of these false prophets knew the moral law which Peter is treating this moral corruption. We know what the holy commandment is: to love thy God with all thy heart; and to love thy neighbour as thyself, Lu 10:27. Cavin said: "This verse implies that these unhappy men once had the full knowledge of Christ. The passage indicates that the heretics had been orthodox Christians in the first place. Peter said they had escaped the defilements of the world, which could not be said of pretenders." These were once orthodox professing Christians and maybe even false teachers which led them to being false prophets.

**Was delivered to them** is past tense participle in passive voice translated with the use of substantive modifying the noun commandment. This refers to Jude 1:3: "Beloved, *while* I was using for myself **all diligence** to be writing to you (concerning) the common salvation, I had necessity to write to you, exhorting *that ye* should be earnestly contending for the faith which was once delivered to the saints." They did not contend for the faith as Jude exhorted them to do. Apostle John knew of these false prophets, 1Jo 2:19: "They went out **(from among) us**, but they were not (of) us; for if they were (of) us, they possibility have remained (with) us; but in order that they might be being made manifest that all are not (of) us." These will not mock God, Heb 6:8: "but *which* is bringing forth thorns and thistles, is rejected and near to a curse, of which the end *is* (for) burning," there is no hope for them who blaspheme the Holy Spirit, Mt 12:31: "**(Because of) this** I am saying to you, every sin and blasphemy will be forgiven to men; but the blasphemy of the Spirit will not be forgiven to men." Heb 10:29: "are ye thinking of much worse punishment the one who trampled upon the Son of God and esteemed common the blood of the covenant (in) where He was sanctified, and insulted the Spirit of grace will be counted worthy?" So apostasy is worst than ignorance! So can backsliding brothers return unto the Lord? Yes! This is not referring to those who were saved and lost their salvation, Heb 6:4: "For *it is impossible* for the ones who were once enlightened, also tasted the heavenly gift, and became partakers of *the* Holy Spirit." It is referring to those who verbally mislead others that they are of the faith, profess verbally with agreement to the fundamentals of the faith, and may even teach some of these truths. Then they become false teachers, and then after fallout, they leave the Bible-believing church and start a cult spreading more false teachings. Some Bible-believing churches are split over this false teacher, and over time this church becomes apostate. The early church Bishops accepted the false teachings from Rome for exchange of financial support.

## 2 Peter 2:22

**It has happened** is perfect tense and is the word of emphasis in this sentence. This verb means to turn out or come to pass. It is not strange that trials will happen to Christians because Peter foretold this, 1Pe 4:12: "**Dearly beloved**, stop being surprised *because of* the fire of persecution (among) you (for) trial to you, *which* is taking place as *although* a strange thing is happening to you." This happening should not be chocking news to them as a truthful proverb foretells.

**The true proverb** is a symbolic or figurative saying which is speaking the truth, Pr 26:11: "As a dog returneth to his vomit, so a fool returneth to his folly."

**Dog** signify someone who spurn, oppose, and abuse that doctrine; men of peculiar sourness and malignity of temper, who meet it like growling and quarrelsome curs, Mt 7:6: "Give **not** the *thing* which is holy to the dogs; nor throw your pearls (before) the swine, lest they should trample upon them (with) their feet, and should have turned again *and* should rend you." Paul used this term in Php 3:2: "**Keep looking out for the dogs, keep looking out for the evil workers, keep looking out for the concision.**" Apostle John listed those who will not access to the tree of life and entrance to the pearly gates, and dogs is the first on the list, Re 22:15: "the dogs, and the sorcerers, and the fornicators, and the murderers, and the idolaters, and everyone who is loving and doing a lie *are* without."

**Returned** is past tense participle with the use of substantive modifying the noun dog, Ga 6:7: "**Stop being misled**, God is not being mocked; for whatsoever man should be sowing, that also he will reap."

**Vomit** is only found here in the NT.

**Sow** is only found here in the NT.

**Washed** is past tense participle with the use of substantive modifying the noun sow.

**Mire** is only found here in the NT.

## 2 Peter 3:1

Peter wrote this second epistle to stir up their pure mind, 2Pe 3:1 by first giving them knowledge of the truth, 2Pe 1, then exposed those who opposed this truth, 2Pe 2. Now Peter will conclude this epistle by showing the defense of the truth, 2Pe 3. The first way to do this is demonstrate that there are mockers who deny the second coming.

1 Beloved, I am writing now unto you **this** second epistle (in) which I am stirring up your pure mind (in) remembrance, 2 *that ye* may be mindful of the words *which* had been spoken before (by) the holy prophets, and of the commandments by us the sent ones. 3 Keep knowing **this** first, that there will come mockers (at) the close of the days, *who* are walking (according to) their own lusts, 4 and are saying, where is the promise of His coming? For since **the fathers** fell asleep, all things thus are continuing (from) *the* beginning of *the* creation.

### III. Vindication of the truth (Christ), 2Pe 3:1-18

#### A. The Second Coming doubted 2Pe 3:1-4

**Beloved** is an address (vocative) to the readers who are Christians. They are brothers in the Lord. Peter is not writing to the false prophets as they are unsaved, but if the false teachers are saved, it includes them to repent because they associated such thoughts of mingling with such fallacies.

**This** is the word of emphasis in this sentence. This pronoun is modifying the noun epistle.

**(In) which** is plural meaning that Peter is referring to both epistles: the first and the second. So Peter makes it clear that he is the writer of both epistles.

**I am stirring up** is present tense is found seven times in the NT. Peter uses it twice. He used it earlier in this epistle, 2Pe 1:13: “But I am esteeming it right, as long as I am (in) this tabernacle, to be stirring you up (by) putting *you* in remembrance.” Peter in both places wanted to arise the mind by rendering this mind active. We could be not aware that this false teaching is creeping into our assemblies, but for a fact, it is being promoted outside the church. Peter now brings their attention to this false teaching.

**Pure minds** mean that they had open, frank, candid, sincere mind.

**(In) remembrance** means to recall. These teachings of Lois and Eunice upon the life of Timothy have affected his recollection of the unfeigned faith, 2Ti 1:5: “*while* I am taking remembrance of the unfeigned faith (in) thee, which dwelt first (in) thy grandmother Lois and in thy mother Eunice, and I have been persuaded that also (in) thee.” Peter also used this word in 2Pe 1:13: “But I am esteeming it right, as long as I am (in) this tabernacle, to be stirring you up (by) putting *you* in remembrance.” So this word is found three times in the NT, twice in this epistle and once by Paul.

## 2 Peter 3:2

**May be mindful** is past tense infinitive translated with the use of indirect discourse (*that ye*).

**Of the words**, is not *logos* but *rhema*. It is the utterance or saying instead of the written word.

**Had been spoken before** is perfect tense participle in passive voice translated with the use of substantive modifying the noun words. This verb means to say before such as prophecies. Some prophecies came from Jesus as he warned us about false prophets and foretold them before, Mt 24:24: "For false christs and false prophets **will arise**, and will give great signs and wonders, so as to mislead, if possible, even the chosen ones." Mr 13:23: "But **ye** keep taking heed: behold, I have foretold all things to you." Jude 1:17: "But beloved, remember **ye** yourselves the words which have been spoken before (by) the sent ones of our LORD Jesus Christ." Isaiah has said before, Ro 9:29: "And according as Esaias **has said before**, unless *the* LORD of Hosts left a seed to us, if we should become as Sodom *is*, and we should be made like as Gomorrah *is*." Paul said before, 2Co 7:3: "I am speaking **not** (for) condemnation; for I have said before ye are (in) our hearts for to die together and to be living together." Paul referred to his first visit as he told them before, 2Co 13:2: "**I have declared before** and I am saying beforehand, as being present the second time, and being absent now I am writing to the ones who have sinned before, and to all the rest, that if I should come again I will not spare." Paul told the Galatians that he told them of the true Gospel before, Ga 1:9: "As **we have said before**, also now I am saying again, if anyone is announcing glad tidings to you (contrary to) what ye are receiving, let him keep being accursed." The words from the Holy Spirit to Jeremiah, Jer 31; Heb 10:15: "And also the Holy Spirit **is bearing witness** to us; for (after) that One said before." And here are the sayings of the holy prophets.

**Holy prophets** are mentioned four times in the NT. Zacharias prophesied about the birth of his son John the Baptist referring to the fulfillment from the holy prophets, Lu 1:70: "according as He spoke (by) *the* mouth of His holy prophets (from) perpetuity of time." The second is used by Peter for his sermon after Pentecost referring to the fulfillment of Messianic prophecies concerning Jesus, Ac 3:21: "Whom it is necessary to indeed receive heaven (until) times of restoration of all things, of which God spoke (by) mouth of all His holy prophets (from) old." The third is used here by Peter. And the last the apostle John said that the Lord God of the holy prophets sent his angel to show John what must shortly be done, Re 22:6: "And **he said** to me, these words *are* faithful and true; and *the* LORD God of the spiritual prophets sent His messengers to His bondmen which it is necessary to come to pass (in) shortly."

**And the commandments by us** are the exhortations by the apostles, which are the eleven sent ones and Paul.

**The LORD and Saviour** are identical as the first noun has an article but the second one does not being joined by the conjunction "and."

## 2 Peter 3:3

**Keep knowing** is present tense participle translated with the use of cause (*because*). The verb means to acquire personal knowledge of looking around and noticing that these truths are true. They have personally known this from the teachings of Hosea, Ho 7:5: "In the day of our king the princes have made *him* sick with bottles of wine; he stretched out his hand with scorners;" Paul, 1Ti 4:1,2: "But **the Spirit** is speaking expressly, "(In) latter times some will depart the faith, giving heed to deceiving spirits and teachings of demons (in) pretending of speakers of lies, *who* have been cauterized *as to* their own conscience," 2Ti 3:1: "But **keep knowing this**, that (in) *the* last days difficult times will be present," and Jude, Jude 1:18: "that they said to you, there will be mockers (in) *the* last time, *who* are walking (after) their own desires of ungodliness."

**This** is the word of emphasis in this sentence. This thing with the adverb first is precedent above all other teaching.

**That** could be the start of a quotation as after to the verb to say or speak, but keep this in mind.

**Mockers** means scoffer. TDNT: "Here the scoffers, who may be Gnostic libertines, are people who are hostile to revelation and to godliness, although their scoffing may take specific forms, e.g., scoffing at delay in the parousia. Such mockers are enemies of the cross of Christ. Php 3:18

cf. Ga 5:11 6:12 1Co 1:23.” This word is also found in Jude 1:18: “that they said to you, there will be mockers (in) *the* last time, *who* are walking (after) their own desires of ungodliness.” MSS added the word with mockery (εμπαιγμωνη). This play on words is not found elsewhere.

**(At) the close of days** is speaking of the end of this dispensation, the church age, as John referred to our resurrection, Joh 6:40,44,54: “And this is that will of the One Who sent Me, in order that everyone who is seeing the Son and is believing (on) Him, might be having eternal life, and I Myself will raise Him up at the last day. **No one** is being able to come (to) Me unless the Father Who sent Me should draw him, and I Myself will raise him up at the last day. **The one** who is eating My flesh, and is drinking My blood, is having eternal life, and I Myself will raise him up in the last day.” Even Martha understood this teaching, Joh 11:24: “Martha is saying to Him, I know that he will rise again (in) the resurrection (in) the last day.” Judgment will come in the last day, Joh 12:48: “**The one** who is rejecting Me and is not receiving My words, is having the One Who is judging him: the word **which** I spoke, this will judge him (in) the last day.” Paul taught about the last days, 2Ti 3:1: “But keep knowing this, that (in) *the* last days difficult times will be present.” James spoke about the last days, Jas 5:3: “your gold and silver has been eaten away, and their canker will be (for) a testimony against you, and will eat your flesh as fire *is eating; ye treasured up* (in) *the* last days.” The end of the last dispensation, the law and the prophets, was the end of the last days. This truth was spoken by Jesus, Heb 1:2: “Whom He appointed heir of all things, (by) Whom also He made the ages.” The end and the beginning of the next dispensation is fulfilled in the last days, Ac 2:17: “and it will be (in) the last days, God is saying, I will pour out (of) My Spirit (upon) all flesh, and your sons and your daughters will prophesy; and your young men will see visions, and your elders will dream dreams.” In our text here, Peter is referring to the end of the church age. John wrote that it would come about in the last hour, 1Jo 2:18: “Infants, it is the last hour, and as ye heard that the antichrist is coming, even now many antichrists have arisen; whence we are knowing that it is *the* last hour.” Jude calls it the last time, Jude 1:18: “that they said to you, there will be mockers (in) *the* last time, *who* are walking (after) their own desires of ungodliness.”

**Walking in their own lusts** is exactly the same as in Jude 1:16: “**These ones** are murmurers, complainers, *by* walking (after) their lusts; and their mouth is speaking great swelling *words*, *by* admiring persons for the sake of profit.” Jude further calls it ungodly lusts, Jude 1:18: “that they said to you, there will be mockers (in) *the* last time, *who* are walking (after) their own desires of ungodliness.”

## 2 Peter 3:4

**Promise** means the declaration or announcement. The scoffers asked for proof of Christ’s coming. In the Old Testament, these scoffers asked of where is God’s judgment, Mal 2:17: “Ye have wearied the LORD with your words. Yet ye say, Wherein have we wearied *him*? When ye say, Every one that doeth evil is good in the sight of the LORD, and he delighteth in them; or, Where *is* the God of judgment?” At the time of Peter’s writing, all believers believed that our Lord’s return was imminent.

**The fathers** are the words of emphasis in this sentence. These fathers refer to the Old Testament fathers as it would be inappropriate to suggest that Peter was prophesying that there would be many New Testament fathers. Peter continues with evidence of this as he spoke of the time since creation.

## 2 Peter 3:5

As these mockers doubted the second coming of Christ, 2Pe 3:1-4, Peter now moves on to defending this truth, 2Pe 3:5-10.

5 For this **is hidden from** them, *who* are willing *it*, that heavens were of old, and *the* earth *was* subsisting (out of) water and (in) water *by* the word of God, 6 (through) which the then world *which* have been deluged perished with water. 7 But **the** now **heavens** and the earth are treasured up by His word, being kept for fire (to) a day of judgment and destruction of ungodly men. 8 But stop letting (in) this

**one thing** be hidden from you, beloved, that one day (with) *the LORD is as a thousand years is as one day is*. 9 The LORD is **not** delaying the promise, as some are esteeming delay, but is long suffering (towards) us, *because* He is not willing *that* any should perish, but all should come (to) repentance. 10 But the day of the LORD **will come** as a thief (in) *the* night, (in) which the heavens will pass away with rushing noise, and the elements will be dissolved burning with heat, and the earth and the works (in) it will be burned up.

### III. Vindication of the truth (Christ), 2Pe 3:1-18

#### B. The Second Coming defended 2Pe 3:5-10

**Is hidden from** is present tense and is the word of emphasis in this sentence. This verb means that they were unaware or without knowing this truth. The woman with the issue of blood had to make known what she has done, Lu 8:47: “And after the woman has seen that she hid not, *while* she was trembling she came, and she fell down before Him, and she declared to Him (for) what cause she touched Him (before) all the people, and how she was immediately healed.” We entertain angels unawares, Heb 13:2: “Stop being forgetful of the hospitality; for (by) this *while* some were entertaining messengers they were ignorant of *it*.” Later Peter wants this thing known that a day with the Lord is a period of time, not 24 hours, 2Pe 3:8: “But stop letting (in) this one thing be hidden from you, beloved, that one day (with) *the LORD is as a thousand years is as one day is*.” AV takes this as if it is an infinitive and used them as subject. But this verb is in the indicative mood. The subject is this (τοῦτο) referring to the coming of the Lord. Peter will show that these mockers say nothing has changed since Creation. Those since the fall were awaiting the Messiah and thought it would always be the same, and heeding not the judgement of the flood, verse 6, Ps 24:2: “For he hath founded it upon the seas, and established it upon the floods.” They were carrying on as if the flood would not happen, Mt 24:38,39: “For **as** they were (in) the days which *were* (before) the flood, eating and drinking, marrying and giving in marriage, (until) the day which Noe entered (into) the ark, and they knew not, (till) the flood came and took away all, thus also will the coming of the Son of man be.” The heavens and the earth are still treasured up until judgment, verse 7. So the exact time is not known, but it will come!

**Are willing** is present tense participle translated with the use of substantive modifying the pronoun “them.”

**Subsisting** is perfect tense participle meaning that since Creation the heavens and the earth are composed together by the Word of God, Ge 1:9: “And God said, Let the waters under the heaven be gathered together unto one place, and let the dry *land* appear: and it was so.” Ps 33:6: “By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth.” Heb 11:3: “Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.” Paul shows the deity of Christ that he is before all things, Col 1:17: “and He is (before) all, and all things have stood together (in) Him.” The perfect tense here indicates the past time with abiding results as we see today its effects.

#### 2 Peter 3:6

**Have been deluged** is past tense participle translated with the use of substantive modifying the noun “world.” It was not a partial flood, but the fact of the entire planet flooded with water in the time of Noah, Ps 24:2: “For he hath founded it upon the seas, and established it upon the floods.” This word is only found here in the NT as another coined word by Peter. It is a good thing that this is not perfect tense as we would still have flooded waters. A global flood did have its effect upon the decaying of the earth as water pressure made everything seem old. This is why so many liberal archeologists have wondered how old the earth actually is. Their theories of a stone age and an iron age are refuted by Scripture as Tubalcain, a descendant of Cain was an instructor in both, Ge 4:22: “And Zillah, she also bare Tubalcain, an instructor of every artificer in brass and iron: and the sister of Tubalcain was Naamah.” Also the second law of thermodynamics teaches that everything decays which is contrary to evolution.

**Perished** is past tense meaning destroyed, Ge 7:10: “And it came to pass after seven days, that the waters of the flood were upon the earth.” Peter speaks now of the “then” world, earlier he spoke of the “ancient” world, 2Pe 2:5: “and He spared not *the* ancient world, but He preserved Noah a herald of righteousness, *after* He brought in *the* flood upon *the* world of *the* ungodly.” These mockers are like those who denied a flood would occur, Mt 24:38,39: “For **as** they were (in) the days which *were* (before) the flood, eating and drinking, marrying and giving in marriage, (until) the day *which* Noe entered (into) the ark, and they knew not, (till) the flood came and took away all, thus also will the coming of the Son of man be.” Lu 17:27: “**They were eating**, they were drinking, they were marrying, they were being given in marriage, (until) the day Noah entered (into) the ark, and the flood came and destroyed all.”

## 2 Peter 3:7

**The heavens** are the words of emphasis in this sentence.

**Treasured up** is perfect tense participle with the use of periphrastic to the verb “to be.” This is past action with abiding results. As in Ro 2:5: “But **(according to) thy hardness** and impenitent thou are treasuring up to thyself wrath (in) a day of wrath and revelation and of righteous judgment of God,” it used here as figurative for storing up wrath by the impenitent as God is keeping the present world for judgment.

**Being kept** is present tense participle with the use of periphrastic to the verb “to be.” This present tense displays the continuous keeping in the state until a day of judgment which is by fire, Zep 3:8: “Therefore wait ye upon me, saith the LORD, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, *even* all my fierce anger: for all the earth shall be devoured with the fire of my jealousy.”

## 2 Peter 3:8

**(In) this one thing** is the word of emphasis in this sentence. The previous verse spoke of a day of judgment, but a day is not referring to a normal day like in Creation or in everyday lives. It is figurative of an event meaning a period of time.

**Stop letting be hidden from** is present tense imperative. In 2Pe 3:5: “For this **is hidden from** them, *who* are willing *it*, that heavens were of old, and *the* earth *was* subsisting (out of) water and (in) water *by* the word of God,” the promise of his coming was hidden from them as only the promise of a redeemer through the bloodline of Adam. They only hoped for redemption, but the judgment of the world by fire was not disclosed to them. The present tense here means that these mockers were getting into their heads.

**Beloved** is used by Peter two times in his first epistles, 1Pe 2:11: “Beloved, **I am exhorting** you as strangers and sojourners, *that* ye should be abstaining for yourselves from the fleshly lusts, which are warring (against) the soul;” 4:12: “**Dearly beloved, stop being surprised** *because of* the fire of *persecution* (among) you (for) trial to you, *which* is taking place *although* a strange thing is happening to you.” He started his argument in this chapter with this term. Now he uses this term of endearment to persuade them of the fallacy that the word “day” does not universally mean 24 hours. Peter finishes off his epistle with three more usage of endearment.

**As a thousand years** is a comparison of time. It does not say that a day in prophecy is a thousand years, but is in comparison of an element of a long time, Ps 90:4: “For a thousand years in thy sight *are but* as yesterday when it is past, and *as* a watch in the night.” A thousand years is a long time for any generation. God has power to carry them onward through what seems to us to be so vast a duration. The wicked, therefore, cannot infer that they will escape because their punishment is delayed. Time has no consequence with God.

## 2 Peter 3:9

**Not** is the word of emphasis in this sentence.

**Is delaying** is present tense meaning in the continuous sense, God is not being slow as some think of being slow.

**Is longsuffering** is present tense meaning God is continuously being patient with this wicked world. God was grieved that he made man but found Noah and his family. God breathed with a deep sigh when he saw the wickedness upon the earth. His promise of judgment upon the earth is constant and permanent as God is immutable or unchanging, Mal 3:6: “For I *am* the LORD, I change not; therefore ye sons of Jacob are not consumed.” Just as the promise of our eternal life, we can be assured that God cannot lie, Heb 6:18: “in order that (by) two unchangeable things, (in) which *it was* impossible *that* God can lie, we might be having strong encouragement who fled for refuge to lay hold on the setting before *us* hope.” Because time does not affect God, he is longsuffering in order that he might be keeping the door open unto repentance for men as long as possible.

**Is not willing** is present tense participle translated with the use of cause (*because*). NET and Williams agrees with this use. All other translations did not put a use to this participle. God had eternal purpose, Heb 6:17: “(in) which *because* God was desiring abundantly to show to the heir of promise the unchangeableness of His counsel, interposed by an oath.” His will to give new life, Jas 1:18: “*Because He has willed it, He brought forth us by the word of truth, (for) that* we should be sort of *the* first-fruits of His creatures.” Barclay even went so far as to see a hint of universalism in it: “ever and again there shines in Scripture the glint of the larger hope ... that somehow and some time, God ... will bring the whole world to himself.” How can this be when we just finished 2Pe 3:7: “But **the** now **heavens** and the earth are treasured up by His word, being kept for fire (to) a day of judgment and destruction of ungodly men.” Of course, God wants all people to be saved, nevertheless, God gave people a free will and God cannot prevent to take away the very freedom of choice that makes them people. God desires happiness for all, but this does not occur. Since it is God’s desire, we need to offer salvation to every human being, Eze 33:11: “Say unto them, As I live, saith the Lord GOD, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?”

**Should come** is past tense infinitive translated with the use of indirect discourse. The verb means as a metaphor to turn one’s self. This word came from country which is a change of place. The adjective **all** is the plural accusative translated as subject with the use of accusative of general reference. This “all” is “*pas*” which is individually, as here it is not collectively which Greek would “entire, *olas*.” Did all the city came out to meet Jesus? Can all men not receive this, save to whom it is given? When Jesus came to Jerusalem, was all the city was moved? Did all hold John as prophet? Did all seek for Jesus? Did all the Jews wash their hands? Did all the people run to salute Jesus? When it comes to large portions of people, the writer is referring to individuals, but when the writer is referring to things, the meaning is collective and inclusive. Such as all scripture is inspired, 2Ti 3:16: “All **scripture** is God-inspired and profitable (for) teaching, (for) conviction, (for) correction, (for) discipline which is (in) righteousness.”

**To repentance** means a change of mind. So it is a change of place to a change of mind.

## 2 Peter 3:10

**The day of the Lord** is the second coming of our Lord Jesus Christ. This day is not a long period of thousand years, but in 2Pe 2:8: “For that righteous *man who* is dwelling (among) them **through seeing** and hearing, was tormenting day (by) day *his* righteous soul with *their* lawless works,” it refers that God is not limited to time. In the OT, the prophets spoke about this day, Isa 2:12: “For the day of the LORD of hosts *shall be* upon every *one that is* proud and lofty, and upon every *one that is* lifted up; and he shall be brought low.” Joe 1:15: “Alas for the day! for the day of the LORD *is* at hand, and as a destruction from the Almighty shall it come.” 2:1,31: “Blow ye the trumpet in Zion, and sound an alarm in my holy

mountain: let all the inhabitants of the land tremble: for the day of the LORD cometh, for *it is nigh* at hand; The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come.” 3:14: “Multitudes, multitudes in the valley of decision: for the day of the LORD *is* near in the valley of decision.” Mal 4:5: “Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD.” This day is referring to the second coming of our Lord to earth. For we know not what hour our Lord is coming, Mt 24:42: “Therefore **keep watching**, for ye know not in what hour your LORD is coming;” 1Co 5:5: “to deliver such a one to Satan (for) destruction of the flesh, in order that the spirit may be saved (in) the day of the LORD Jesus.” We should not be looking for times or seasons, 1Th 5:1: “But **(concerning) the times** and the seasons, brethren, ye are having no need for you to be being written *to*.” This is not the parousia, as this is the coming of the Lord found earlier in the epistle, 1Th 4:13-17 which is Jesus coming in the clouds for his Church, or the day of the Christ, 2Th 2:2-12.

**Will come** future tense and is the word of emphasis in this sentence.

**As a thief (in) the night** is referred to by Jesus, Mt 24:43: “But ye are knowing **this**, that if the master of the house had known in what watch the thief is coming, he watched, and permitted not to be dug through his house.” Lu 12:39: “But keep knowing **this**, that if the master of the house had known in what hour the thief is coming, he watched whomever and not whomever suffered his house to be dug through” to the second coming of the Lord, by Paul, 1Th 5:2: “for ye yourselves know accurately that the day of *the* LORD is so coming as a thief (by) night;” and by John, Re 3:3: “Therefore **keep remembering** how thou have received and thou heard, and keep guarding, and repent; therefore if thou should not watch I will come (upon) thee as a thief *is coming*, and thou will in no wise shall know what hour I will come (upon) thee.”

**Will pass away with rushing noise** means the heavens will perish with a loud noise. With rushing noise is an adverb which is only found here. Are our heavens and earth destroyed or renewed? Re 21:1: “And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away, and the sea is no longer.” That is a good question, but the event will happen as it is described here.

**And the elements will be dissolved** meaning that these elements from the root word to walk orderly, so the order of our solar system could break loose, as the verb has a meaning of breaking up, and in verse 12 is turning into liquid.

**Burning with heat** is present tense participle with the use of manner. This means to suffer from heat. This word only used by Peter, 2Pe 2:12: “But these, as natural irrational animals *are who* have been born (for) capture and destruction will be destroyed with (in) their destruction, *because* they are speaking evil (in) what they are being ignorant.”

**And the earth and the works will be burned up.** What more can we say, the heavens will perish, the solar systems will break up, and the earth and its works will be consumed by fire.

## 2 Peter 3:11

Peter treated the truth about the second coming with authority. He came right after the doubters, 2Pe 3:1-4; then he defended this event, 2Pe 3:5-10; and now because of this fact, he challenges his readers, 2Pe 3:11-18.

11 Then *because* **all these things** are being dissolved, what kind of *persons* are owing for you to be (in) holy conducts and respects, 12 *who* are expecting and hastening the coming of the day of God (by reason of) which *the* heavens *which* are on fire will be dissolved, and *the* elements *which* are burning with heat are being melted? 13 But we are expecting new heavens and a new earth (according to) His promise, (in) which righteousness is dwelling. 14 Wherefore, beloved, *because* ye are expecting **these things**, be



diligent *that ye are* without spot and blameless *so that* ye may be found (in) peace, 15 and keep esteeming the longsuffering salvation of our LORD; according as also our beloved brother Paul wrote to you (according to) the wisdom *which* has been given to him. 16 As also **(in) all his epistles**, speaking (in) them (concerning) these things, (among) which some things are hard to be understood, which the untaught and unestablished are wrestling, as also the other scriptures, (to) their own destruction. 17 Therefore, beloved, **let ye** who are knowing beforehand, keep watching for yourselves, in order that *if* ye have been led away with the error of the lawless *ones*, ye may not fall from your own steadfastness: 18 but keep growing (in) grace, and in *the* knowledge of our LORD and Saviour Jesus Christ. **May to Him** be glory both now and (to) *the* day of eternity. Amen.

### III. Vindication of the truth (Christ), 2Pe 3:1-18

#### C. The Second Coming and diligence 2Pe 3:11-18

**All these things** are the words of emphasis in this sentence. This is in the genitive case translated as subject of the verb being dissolved as genitive absolute. All these things refer to all the affects upon the heavens, elements, earth and its works in the previous verse.

**Are being dissolved** is present tense participle in the passive voice translated with the use of genitive absolute with the sense of cause (*because*). This future event is put in the present tense meaning that this is continuous to the fact God will not relent of this promise of the second coming of the Lord. AMP, NET, TWENTY and WEB translated with the sense of concession: "Since all these things are thus in the process of being dissolved;" Tyndale and Williams translated with the sense of condition: "If all these things shall perish." Most uses for participles are acceptable, but condition puts the second coming of the Lord questionable which makes these mockers correct. So the use of condition is not a correct one. This is the same verb used in the previous verse but there in the future tense.

**(In) holy conducts and respects** are only found in plural here in the NT. This holy conducts refer to our many Christians walks which are shaped by the fear of God, 1Pe 3:2: "having witnessed your chaste conduct *which is carried out* (in) fear." As holiness embraces our whole Christian walk, 1Pe 1:15: "but (according to) the Holy One Who has called you, be ye yourselves also holy (in) all *your* conduct;" as it is our practical plural here "all." Because of the orientation we just received of the second coming of the Lord, our respects for God will coincide with our holy conducts. Let us keep it in our awareness, and live in the light of it. For the New Testament writers eschatology determined ethics. That is, what one believed about the return of Christ would determine how one lived. If people have the lively expectation that Peter wants them to have, then they would live a holy life.

#### 2 Peter 3:12

**Are expecting** is present tense participle translated with the use of substantive modifying the pronoun for you in the previous verse. We are continuously waiting for this day of the Lord. We are praying for it, as we say thy kingdom come, Mt 6:10: "let Thy kingdom come; let Thy will be done as (in) heaven, and (upon) the earth." We say maranatha, 1Co 16:22: "if anyone is not loving the LORD Jesus Christ, let him keep being accursed: Our LORD has come!" which is Come Lord Jesus, Re 22:20: "The one who is testifying these things **is saying**, yea, I am coming quickly. Amen; yea, I am coming, LORD Jesus." Christians are to "look forward to" or "watch expectantly for" this day, 1Co 1:7: "so that **ye** were not lacking for (in) not one gift, *while* ye are awaiting the revelation of our LORD Jesus Christ;" Tit 2:13: "awaiting the blessed hope and appearing of the glory of the great God and our Saviour Jesus Christ."

**Hastening** is present tense participle translated with the use of substantive modifying the pronoun for you in the previous verse. This verb means that we are desiring earnestly and continuously for this day. By these two participles can we hasten this day by our holy living, Ac 3:19: "Therefore **repent** and be converted, (for) your sins be blotted out, so that times of refreshing may possibility come (from) *the* presence of the LORD." On the basis that ungodly living hasten the judgment of the flood, the prayers of

his saints may hasten this day, Isa 16:5: "And in mercy shall the throne be established: and he shall sit upon it in truth in the tabernacle of David, judging, and seeking judgment, and hasting righteousness." The prophecy by Isaiah in chapter 60 refers to this day and he finishes that the Lord will hasten it in its time, Isa 60:22: "A little one shall become a thousand, and a small one a strong nation: I the LORD will hasten it in his time." As Peter puts this in question form, we know from the time, which only God the Father knows, that this event starts will go quickly as K&D says: "Jehovah will fulfil it rapidly, when the point of time which he has fixed for it shall have arrived. As this point of time is known to him only, the predicted glory will burst all at once with startling suddenness upon the eyes of those who have waited believingly for him."

**The day of God** is the same as the day of the Lord. It probably appears here because "the day of the Lord" occurs three times in the previous verses and so a change in terminology is demanded by good style.

## 2 Peter 3:13

**New heavens** are the words of emphasis in this sentence. These are new heavens and new earth. The old has passed away, Isa 65:17: "For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind."

**But we are expecting** is present tense and the same verb in the previous verse. The previous verse was a question and the answer here is affirmed with continuous waiting for this day.

**(According to his promise)** comes from Isa 66:22: "For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain," and fulfilled in Re 22:1: "**And he showed** to me a pure river of water of life, as bright crystal, *which* was going forth (out of) the throne of God and of the Lamb."

**Righteousness is dwelling** means that righteous men not by their works, but who were made righteous by the obedience of Christ, 2Co 5:21: "for He made that One Who has known not sin *to be made* sin (for) us, in order that we ourselves might be becoming righteousness of God (in) Him," are inhabiting the new earth, and also the animals will be different, Isa 65:25: "The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust *shall be* the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the LORD."

## 2 Peter 3:14

**Wherefore** is the conclusion upon the teaching presented before.

**Beloved** again this dear affection for his readers.

**Ye are expecting** is present tense participle translated with the use of cause (*because*). This is the third time in a row that Peter used this same verb, verse 12 as participle, verse 13 as indicative, and now again as participle. AMP, NET and Williams translated with the use of concession: "since you are expecting;" Garnier translated with the use of time: "while expecting;" Moffatt and Murdoch translated with the use of manner: "as you are expecting." Most other translations did not put a use to this participle.

**These things** are the words of emphasis in this sentence. These things refer to the day of the Lord.

**Be diligent** is past tense imperative. The past tense means that these readers have not begun this endeavour. This means to make a zealous effort by exerting ourselves to maintain the unity that Christ has achieved for us, Eph 4:3: "being diligent to be keeping the unity of the Spirit (in) the bond of peace." So let us be diligent into our rest, Heb 6:11: "**But we are desiring** *that* each of you show the same diligence (to) the full assurance of the hope (unto) *the* end." And let be diligent to be making our calling and choosing sure, 2Pe 1:10: "Wherefore rather, brethren, **be diligent** to be making your calling and choosing sure, for *if* ye are doing for yourselves these things ye shall in no wise stumble at such a time."

**Without spot and blameless** are two adjectives which James main theme is to keep ourselves unspotted from the world, Jas 1:27: “Pure and undefiled **religion** (before) God, and *the Father is this*: to be visiting orphans and widows (in) their tribulation, to be keeping oneself unspotted (from) the world.” Without spot means to be irreproachable or free from censure. Blameless means that cannot be censured, without giving occasion for anyone to complain of us, as not doing anything that deserves rebuke, Php 2:15: “in order that ye may be faultless and simple, children of God unblamable (in) *the* midst of a crooked and perverted generation, (among) whom ye are appearing as luminaries *are* (in) *the* world.”

**Ye may be found** is past tense infinitive with passive voice. This verb translated with the use of result (*so that*).

**(In) peace**, when our Lord returns we may be found in such a state as to secure our eternal peace. This peace has begun when we received Christ, Joh 14:27: “I am leaving **peace** with you, I am giving My peace to you; not as the world is giving, I Myself am giving to you; stop letting your heart be troubled, nor let it keep fearing.” Php 4:7: “and the peace of God which is surpassing all understanding will guard your hearts and your thoughts (in) Christ Jesus.”

## 2 Peter 3:15

**Keep esteeming** is present tense imperative. This second exhortation is continuously considering or thinking highly. Paul exhorted his readers to not continuously consider the backslidden brother as an enemy, 2Th 3:15: “and stop esteeming him as an enemy, but keep admonishing him as a brother.” Paul exhorted the servants to continuously consider their masters worthy of all honour, 1Ti 6:1: “**As many as** bondmen are (under) yoke, let them keep esteeming their own masters of all honor, in order that the name of God and the teaching might not be being blasphemed.” The present tense means that these readers have not begun their zealous effort to maintain unity because of these false prophets, but they are continuously considering this teaching.

**The longsuffering salvation** is referring to the patient salvation which are longing for, but also provides full opportunity for repentance, 1Pe 3:20: “*who* disobeyed sometime, when once the longsuffering of God was waiting (in) *the* days of Noah, *while* an ark was being prepared, (into) which *are* few, that is eight, souls were saved (through) water.” Peter is teaching that the day of the Lord will come and the day will be on the Lord’s term, not ours. God is not delaying and is continuously being patient with this wicked world, 2Pe 3:9: “The LORD is not delaying the promise, as some are esteeming delay, but is longsuffering (towards) us, *because* He is not willing *that* any should perish, but all should come (to) repentance.”

**Our beloved brother Paul**, it is not surprising for Peter to use it of Paul in view of Ga 2:9: “and *after James and Cephas and John*, who were appearing of repute to be pillars have known the grace which has been given to me, gave to me and Barnabas *the right hands* of fellowship, in order that we ourselves *might be going* (to) the nations, and they themselves (to) the circumcision,” in spite of Ga 2:11-14: “But when Peter **came** (to) Antioch, I withstood him (to) *the* face, because he was to be condemned. For (before) some **came** (from) James, he was eating (with) the Gentiles; but when they came, he was drawing back and was separating himself, *because* he was afraid of the ones *who are* (of) *the* circumcision; and they and the rest *who are* Jews acted as pretender with him, so that even Barnabas was carried away by their pretending. But when **I saw** that they are not walking uprightly (according to) the truth of the glad tidings, I said to Peter (before) all, if thou thyself, who *is* a Jew, are living Gentile-like and not Jewishly, why are thou compelling Gentiles to be adopting Jewish customs?”

**Has been given** is past tense participle translated with the use of substantive modifying the noun “wisdom.” The main verb “wrote” is in the past tense, so the participle would be translated one step back as perfect tense. This **wisdom** can be attained if we ask for it, Jas 1:5: “But **if** anyone of you is lacking wisdom, let him keep asking (from) God Who is giving to all freely, and is reproaching not, and it will be

given to him.” Wisdom was given to Solomon, Mt 12:42: “**Queen** of the south will rise up (in) the judgment (with) this generation, and will condemn it; for she came (from) the ends of the earth to hear the wisdom of Solomon; and behold, more than Solomon *is* here.” Moses learned all wisdom, Ac 7:10,22: “and He delivered him (out of) all his tribulations, and gave him favor and wisdom before Pharaoh King of Egypt, and He appointed him ruler (over) the whole land of Egypt and his whole house. And Moses **was instructed** in all *the* wisdom of *the* Egyptians; and he was mighty (in) words and deeds.” Jesus grew in wisdom, Lu 2:40,52: “And the Little Child was growing, and was becoming strong in spirit, *Who* is being filled with wisdom, and the grace of God was (upon) Him. And Jesus was advancing in wisdom and stature, and favour (with) God and men.” Many asked how this wisdom came to Jesus, Mt 13:54: “and *after* He came (into) His country, He was teaching them (in) their assembly, so that they were being astonished and are saying, whence *did* this wisdom and the works of power *come* to this *man*?” Paul preached the simple Gospel, not wisdom of words, 1Co 1:17: “For Christ sent me **not** to be dipping, but to be announcing the glad tidings of Christ, not (in) wisdom of word, in order that the cross of Christ may not be made void.” His speech was not persuasive words of man’s wisdom, 1Co 2:1,4: “And **I myself** *after* I have come (to) you, brethren, came not (according to) excellency of word or wisdom announcing to you the testimony of God. and my word and my preaching *became* not (in) persuasive words of man’s wisdom, but (in) demonstration of *the* Spirit and of power;” but spoke the wisdom of God, 1Co 2:7: “but we are speaking wisdom of God (in) a mystery, the *wisdom* which have been hidden which God predetermined (before) the ages (for) our glory,” Jas 3:15: “This wisdom **is not** coming down from above but earthly, natural, devilish.” The wisdom of this world is foolishness to God, 1Co 3:19: “For **the wisdom** of this world is foolishness (with) God; for it has been written, *it is* the one who is taking the wise (in) their craftiness.” God will destroy the wisdom of the wise, 1Co 1:20: “**Where** *is the* wise? **Where** *is the* scribe? **Where** *is the* disputer of this age? Made **not** God foolish the wisdom of this world?” The wisdom of the world knew not God, 1Co 1:21: “For since the world knew not God (**in**) **the wisdom** of God, God was pleased (by) the foolishness of the proclamation to save the ones who were believing.” Those who are saved are become wisdom, righteousness, sanctification and redemption, 1Co 1:30. God wants us to abound in all wisdom, Eph 1:8: “which He caused to abound (toward) us (in) all wisdom and intelligence,” Col 1:9: “(**On account of**) **this** also we ourselves heard (from) which day, we are not ceasing praying (for) you and asking for ourselves in order that ye may be filled with the knowledge of His will (in) all wisdom and spiritual understanding,” 3:16: “Let the word of Christ keep dwelling (in) you richly, (in) all wisdom; teaching and admonishing each other in psalms and hymns and spiritual songs singing (with) grace (in) your heart to the LORD;” 4:5: “Keep walking (**in**) **wisdom** (towards) the ones without, *while* ye are ransoming for yourselves the time.”

## 2 Peter 3:16

(**In**) **all his epistles** are the words of emphasis in this sentence. This means that Paul wrote many epistles but not in everyone (collectively as a thing) of Paul’s epistles, but only the epistles which he wrote concerning these things (the day of the Lord), there were some things which are hard to be understood. It did not say all things, but some things. Accordingly, there were only three epistles written by Paul at that time, 1Co, 1Th & 2Th. But if Peter is referring to these things concerning the subjects he wrote in his two epistles, then it would be all Paul’s epistles.

**Hard to be understood** is an adjective with the verb “to be” making it the predicate adjective. This word is only found here as another coined Greek word from Peter. This compound word is from hard or difficult and to understand, perceive or consider. Peter did not say that he himself did not understand Paul on the subject of faith and freedom, but those who are untaught and unestablished may wrestle with.

**Untaught** is only found here in the NT as another coined word by Peter. This adjective means unlearned or ignorant. The root word is someone who is informed and acquired knowledge with the negative.

**Unestablished** is used only by Peter as another coined Greek word by Peter. Peter also used it earlier as unestablished souls, 2Pe 2:14: “having eyes full of an adulteress and that cease not from sin, alluring

unestablished souls; having a heart exercised in craving, *they are* of curse children.” But here they are not young spiritual children, but the wisdom of the world can understand scriptures as they are foolish with them.

**Are wrestling** is present tense meaning that these false teachers are continuously torturing the language in a false sense. This word is only found here as another coined word by Peter. This is further proof that Peter wrote this epistle as there are so many coined words by the author. God has given us laws: some are scientific laws; some are judicial laws; some are social laws; some are linguistics laws. For each language there are grammar laws which we need to follow. The saddest thing that ever happened is when we accepted the NIV as a translation instead of a paraphrase. These translators used dynamic equivalence instead of using basic Greek grammar rules. This is the main purpose for these notes, not that my English grammar is perfect, being from a French background, it is to portray how the GUV translations came together and to give other insights of word definitions and cross-references.

**As also to other scriptures** means that not only the writings of Paul, but also other writers. Many who are well-versed in the AV, but have little knowledge of the Greek, have not used their Strong’s numbering for assistance in understanding Biblical verb tenses, as an example of Scofield took the verb from AV rendering as past tense imperative which was present tense imperative, Joh 20:17: “**Jesus is saying** to her, stop clinging to Me, for I have not yet ascended (to) My Father; but keep going (to) My brethren, and say to them, I am ascending (to) My Father and your Father, and My God and your God.” Using the proper tense changes the interpretation of what Jesus is saying. The present tense is saying: Stop clinging on to me. Scofield says: “Do not detain me now; I am not yet ascended; you will see me again; run rather to my brethren.” Scofield thinks that there is a contradiction with Mt 28:9, but there is not as Scofield did not check the Greek for proper tense. I am not saying that Scofield is a heretic, but we must not give these mockers any teachings to show that the Holy Writ has contradictions. JW abuse the Greek and English grammar in Joh 1:1.

**(To) their own destruction** meaning that if we use these false assumptions from men instead of from Greek grammar, we will come up with fables and traditions which men love to follow. Have you ever heard that there are so many interpretations of the Bible, how can we trust it? This is a valid question, as in the time of Judges; man did all things which he thought was right in his own eyes. If we do not follow linguistics laws, we will have Biblical anarchy concerning the truth, with no absolutes. Liberal scholars say the scriptures are all figurative and only to be taken for spiritual guidance. The book of Mormons is historically fraudulent but liberals do not question it: “If I do not accept the Book of Mormon for what it claims to be, and for what Mormons throughout their history have claimed it to be, why should I claim to believe in the Book of Mormon at all?” So if they accept this book, why do they insist that the Bible should not be taken like any other linguistic book? The reason is evident; man does not agree that the Bible was written by God. This error has destroyed their souls because they cannot embrace the truth and they live under delusion, and perish at last.

## 2 Peter 3:17

**Therefore** of what was previous teaching that we need to be diligent in verse 14, and keep esteeming in verse 15, and now keep watching for yourselves in verse 17.

**Beloved** again is the address of endearment toward his readers.

**Are knowing beforehand** is present participle translated with the use of substantive modifying the pronoun ye which is the subject of the main verb “keep watching for yourselves.” Because of this previous knowledge beforehand, they are without excuse for misunderstanding Peter or Paul on this subject.

**Let ye** is the word of emphasis in this sentence.

**Keep watching for yourselves** is present tense imperative. This is the third exhortation, and now Peter commands that they keep on guard and observe for these false teachings.

**Ye have been led away** is past tense participle translated with the use of condition (*if*). Garnier translated with the use of time: “after being acquiescent;” Murdoch translated with the use of manner: “by going after.” This verb means to be carried away with these false teachings. This word is used three times in the NT. Paul used it in Ro 12:16: “Keep minding **the same thing** (towards) one another; stop minding the high things, but keep going along with the lowly. **Stop becoming** wise (in) yourselves,” and Ga 2:13: “and they and the rest *who are* Jews acted as pretender with him, so that even Barnabas was carried away by their pretending.” So if Barnabas can be carried away by the pretending Jews, we need to keep watching for yourselves.

**Ye may not fall from** is past tense subjunctive meaning that the purpose is not to perish from your own steadfastness. Peter knew of this verb when his chains fell off, Ac 12:7: “And behold, a messenger of the LORD stood by and a light shined (in) the building. And he smote the side of Peter and arose up him saying, rise up (in) haste. And his chains fell off (from) *his* hands.” The word of God has not fallen on deaf ears, Ro 9:6: “But *it is* **not** as though that the word of God has failed. For **all** *who are* (of) Israel, these ones *are* not Israel.” Charity never falls, 1Co 13:8: “That Love is never failing; but whether prophecies will be done away; whether tongues will cease; whether knowledge will be done away.” Follow the law, ye will fall from grace, Ga 5:4: “**Ye are deprived of all effect** (from) the Christ, whosoever *are* (in) law ye are being justified *by it*, ye fell from grace.” The flower falls, Jas 1:11: “For the sun **rose** (with) *its* burning heat, and the comeliness of its appearance perished: thus also the rich will wither (in) his goings.” 1Pe 1:24: “Because **all flesh** *is* as grass *is*, and all *the* glory of man *is* as *the* flower of grass *is*. The grass withered and its flower fell away.”

## 2 Peter 3:18

**Keep growing** is present tense imperative. This is the fourth exhortation by Peter in this passage. Paul exhorted his readers to keep growing continuously in the truth, Eph 4:15: “but we may grow up *by* holding the truth (in) love (unto) Him in all things, Who is the head, the Christ;” in knowledge of God, Col 1:10: “ye may walk worthily of the LORD (to) all pleasing; (in) every good work *by* bringing forth fruit and growing (into) the knowledge of God;” in spiritual knowledge 1Pe 2:2: “as newborn babes *are long ye after the genuine mental milk*, in order that ye may grow (by) it;” and now in grace and in knowledge of our Lord Jesus Christ.

**Lord and Saviour** are identical as the first noun has an article but the second noun does not; it is joined with the conjunction “and” (Grandville & Sharp rule).

**To him** is the word of emphasis in this sentence. Glory belongs to him our Lord and Saviour Jesus Christ.

**Day of eternity** is day of aion (unbroken age, forever). This day has no time limit as we are in eternity.